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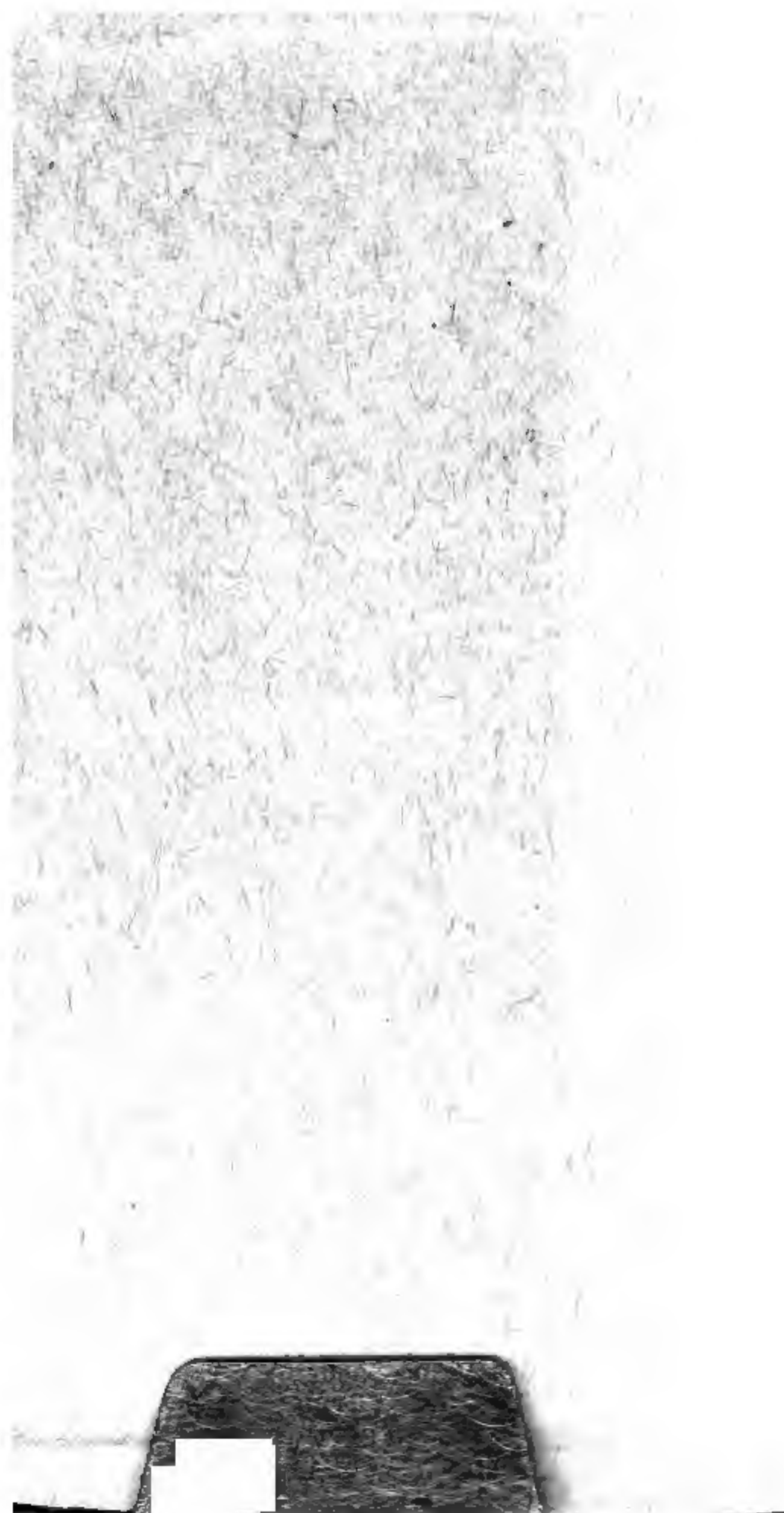
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Valley
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GREEK EXERCISES;

OR,

AN INTRODUCTION TO

GREEK COMPOSITION:

SO CONSTRUCTED AS TO LEAD THE STUDENT FROM

THE ELEMENTS OF GRAMMAR

TO THE HIGHER PARTS OF SYNTAX;

AND

TO REFER THE GREEK OF THE WORDS NOT TO THE TEXT,
BUT TO A LEXICON AT THE END;

TO WHICH

SPECIMENS OF THE GREEK DIALECTS, AND THE CRITICAL
CANONS OF DAWES AND PORSON ARE ADDED.

BY THE REV. F. E. J. VALPY, M.A.

REVISED AND RE-ARRANGED FROM THE
LAST LONDON EDITION,

BY J. M. CAIRNS, M.A.

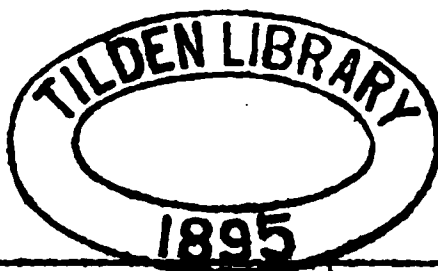
CLASSICAL INSTRUCTOR IN THE GRAMMAR SCHOOL OF
COLUMBIA COLLEGE.

NEW-YORK:

G. AND C. AND H. CARVILL.

.....

1831.



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P R E F A C E .

THE Reader may be inclined to ask two questions :
What is the use of *Greek composition* ? and, What is the use of a new work introductory to it ?

It is granted that many of the apologies for Latin composition are not applicable to Greek composition. But whoever considers how much Latin composition familiarises the Student with the Latin language ; how it insensibly gives him a command over the signification of Latin words, and over the structure of Latin phraseology ; how it enables him to read the Roman writers with more ease, accuracy, and pleasure ; will be satisfied that the same results with respect to the Greek language may be expected to follow from composing in Greek. So that the question of the propriety of Greek composition in general, almost rests on another, whether the Greek language is worth learning at all.

Then, as to the present work in particular, its *leading feature, in which it varies* from all others which the Author has seen, is that the Greek renderings of the English words are not placed by the side of or under them, but are transferred to an index at the end of the work. The disadvantage to the memory and progress of the Student in the common system is too obvious to need exposure. It is singular that a method, which is rarely found in works on Latin composition, should have been so generally adopted in those on Greek.

But this is not the only point in which this work makes pretensions to superiority. Great pains have been taken to discover the radical meanings of the Prepositions, and to deduce from them those various and sometimes opposite significations which are usually set down without order or connexion, to the disgrace of a language which of all others is the most connected and harmonious.

The Syntax also has been carefully attended to. It will be no slight recommendation to this work, that its rules and examples on Syntax have been for the most part taken from the Idioms of Viger, and the Grammars of Matthiæ and Valpy. Care has been taken throughout the Syntax to explain, where it was necessary, the reasons of the deviations from the plain and proper usages of speech. The writer flatters himself that, amongst other constructions, those of *φθάνω*, *λανθάνω*, and *εὐγχαίνω*, are satisfactorily accounted for.

The government of the Conjunctions has not been here directly treated of. To have done justice to this part of Syntax, it would have been necessary to have abridged what is already an abridgment of the work of Hooegeveen on this subject. As the writer could not promise himself to accomplish this in a satisfactory manner, he refers the reader to the Abridgment of Hooegeveen's work. As the passages adduced in it are translated, it will be easy for him to re-translate them into the original. Nevertheless the reader will meet, in the course of the present work, with numerous sentences involving the conjunctions ; and he will find them sufficient to make him pretty well acquainted with their construction.

It will be necessary to give the Student the following directions towards the use of the work.

The words in *Italics*, not included in brackets, are always to be omitted.

The abbreviatory marks are so simple, that it is necessary to state only, that by *art* is meant that the *article* is to be added to the word to which it is affixed ; and that *a l p pl* means the first aorist passive plural ; and *a l m pl* the first aorist middle plural.

When words are linked together, as ' *without-necessity,*' ' *in-after-time,*' ' *extremely-grieved,*' the reader will

find these in the Index under the first word, 'without,' 'in,' 'extremely.' But, when the article, or the sign of the comparative and superlative, or the verb, 'to be,' is linked on with other words, as 'the-knowing,' 'more-favorable,' 'being-willing,' 'to be-wise,' the reader will look for the principal word, 'knowing,' 'favorable,' 'willing,' 'wise.'

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TO THE SECOND EDITION.

THE Author begs to express his obligations to an unknown panegyrist in the *Literary Chronicle*, and to request him to observe, that his observations on the style of the English have been particularly attended to.

The First Edition presented such numerous insertions in the text, of Greek expressions or idioms, as to make the work approximate too nearly to those already before the public, in which *the whole* of the Greek words are appended to the text in a collateral or in an interlineary manner. The instances which remain in the present Edition are very rare. This improvement has totally removed such obsolete verbs, as λαβέω and εἰδέω, which disfigures the pages of the former Impression.

Numerous instances of such compound verbs, as anticipated in *their formation* the rule given in p. 18., appeared in the former Edition, but have been removed in the present.

Words put in a parenthesis are to be used instead of *those which precede them*.

In the accentuation it has seemed desirable to omit altogether the *soft* breathing on words beginning with a vowel. Young students, it is found, will give no attention to either soft or aspirate on the usual plan of printing them indiscriminately. And the omission will be found useful to those who, through bad sight, whether they are masters or scholars, distinguish with difficulty between the breathings.

It is quite unnecessary to dilate on the manifest improvement of subjoining to this Edition specimens, with English Translations, of the different Greek Dialects, and the Critical Canons of those distinguished scholars Dawes and Porson.

TO

CHARLES ANTHON, ESQ. L.L.D.

JAY PROFESSOR OF LANGUAGES IN COLUMBIA COLLEGE.

SIR :—

take the liberty of inscribing to you this little me, with the diffidence of one who feels that, though his offering is humble, his respect is sincere.

Knowing how rarely our youth excel in Greek composition, I have endeavoured to prepare a book which may lead them to a more thorough knowledge of the idioms and structure of the language. Whatever may be the merit of my labours or the qualifications of the work, let this be evidence of the very high estimation in which I hold your abilities as a Scholar, your skill as a Teacher, and your qualities as a Man.

I am, Dear Sir,

Your most obedient Servant,

J. MYLNE CAIRNS.

New-York, 1831.

THE EDITOR'S PREFACE.

THIS Edition of Valpy's Exercises has been prepared chiefly for the use of the Students of the Grammar School of COLUMBIA COLLEGE ; but it is hoped that the merits and plan of the work will procure for it a more general circulation.

In this edition a new arrangement has been introduced in several of the parts ; particularly in those sections which treat of the Article and Prepositions. Some exercises on the construction of the Particles *ἀν* and *ἐν*, chiefly taken from the small work of Professor Sandford, are added, which will be found useful in explaining the force of these particles in other parts of the work. Various Notes have been added by the Editor, not only for the purpose of explaining difficulties in the exercises given, but for illustrating the use and general meaning of the word to which they may refer. As the first part of the original work contained many examples far too complicated for the pupils of the generality of our schools, most of them have been left out in this edition ; and that part is now both shorter and more simple. The instructor can multiply the examples by varying the Tense of the verbs given. It was the Editor's intention to have appended to this work a "System of Greek Prosody," compiled for the use of schools and colleges, and which would have aided the student in translating the poetical examples in the Exercises ; but, in order not to increase the size of this volume, and that the Prosody may appear in a more enlarged and complete form, it will be published separately.

In the exercises on the *Verb*, the Editor has given some additional examples of *middle verbs*. He is aware that many able scholars uphold, that what is termed the *perfect middle* is only a

2d perfect act. without any middle sense. It is evident, however, that they derive their doctrine from the assumed purely transitive meaning of a few verbs, whose perf : active are not in use, in what is here called the perfect middle. On attending to the signification of these verbs (ex. gr. δέδορκα) in different authors, it will be found that it varies between active-middle and middle-passive, always containing some reflex meaning. To such verbs, answering to the Latin deponent verbs, Kuster, in his work "*De Verbis Mediis*," applies the name *Activo-Media*, or *Passivo-Media*. Sophocles uses δέδορκα in an active-middle sense, whereas Pindar uses the same word as a passive-middle. Few, it is believed, if any, examples of verbs with a middle form can be produced from good authorities having a purely transitive meaning. It would be more proper, therefore, to class as exceptions to a general rule, those verbs, which, with a middle form, have partly an active sense, than to affirm that perfects with a middle form have more rarely a middle than an active sense.

The Grammar, to which reference is made in the work, is Professor Anthon's edition of Valpy's.

This work is merely introductory, intended for those who are entering upon a course of Greek literature. To such, it is hoped, it may be found useful in aiding them to master the difficulties they have to encounter in the trying task of Greek composition.

New-York, 1831.

GREEK EXERCISES,

&c. &c.

PART FIRST.

THE VERB.

INDICATIVE MOOD.

PRESENT TENSE. ACTIVE VOICE.

Signs of the Present, am, are, is, does, do.

I strike. Thou sayest. He hears. You-two wonder.
They-two guard. We send. Ye think. They teach.

The hand writes.

The little-child plays.

A wolf flees an eagle.

Love^{art} covers all^{neut} things, hopes all things, endures all things.

The eyes^{deut} of the boar glisten.

We do not call (say) this^{neut} forgetfulness.

Hope does not yet slumber.

Hand washes hand, and finger finger.

The sun rises and the heaven shines.

Wisdom alone remains immortal.

Evil communications corrupt good manners.

The Gods effect many^{neut} things unexpectedly.

The Corinthians and Lesbians say these^{neut} things.

Wreaths of lightning shine-out.

Very-fiery wreaths of lightning shine-out, and whirl-winds whirl the dust.

Mars is-leading death and black fate.

You announce bad^{neut} tidings, O father^{vcc}.

I bewail your fortunes.

Why do you leave my house? (*The Greek mark of interrogation is our semicolon*).

This day brings evil to the Argives^{dat.}

This altar saves thee not.

They sacrifice to the sun^{dat.}, and the moon, and earth, and fire, and water, and winds.

IMPERFECT TENSE. INDICATIVE.

[ACTION *incomplete, or habitual*; as opposed to the aorist, *deliberate*].

I was weeping. Thou wast teaching. You *two* were writing. They^{dual} were fleeing the lion. He was writing a letter. They were still building-the-wall. Rank^{acc} did not nourish me. They *two* were guarding there. The others were ravaging the city. The soldiers were digging the ditch. The soldiers were buying the necessaries. The opinion of Artabanus was vexing Cyrus.

The brass was shining a-far, as the lightning of Father Jove.

FUTURE, *shall, will*.

I will strike. Ye *two* shall leave. I shall reprove you^{dat.}

I will bring. They shall throw. Alas! alas! what shall I say?

Thou shalt not steal.

We will say and do these *things*.

I will not kill thee.

The night shall hide the light.

The barbarians will pursue and rout us.

The wolf shall seize and scatter the sheep.

AORIST, *did, have, had, &c.*

[Time, past indefinite. Action, quick or momentaneous].

I struck. I saved you. They dug a deep ditch. He sent immediately one and twenty ships.

We remained there three days.

They have done bad *things*.

The barbarians *quickly* turned the targeteers into flight.

Juno sent two dragons.

The cavalry of the Syracusans wasted the territory.

They guarded the passings of the streams and of the rivers, and blocked-up the ways.

Why did you amuse me, O miserable hope?

PERFECT, *have*.

[*Action continued from the past*].

I have wondered. I have written a letter. I have taken care.

He has done this most-base deed. We have said true things.

I am married (*i. e. I have been married, and still am married*).

The widow has hoped and still hopes.

The day has approached and still approaches.

A most unholy guest has perpetrated a most unholy deed.

PLUPERFECT, *had*.

I had struck you.

They had written.

We had wondered.

Ye had believed,

You *two* had been-rich.

The tree had much grown.

The wolf had seized the kid.

The father and mother had ended *their* life.

SECOND AORIST, *did, have*.*

He struck me.

All fled.

Gold has turned many.

No-one has escaped death^{art}.

* [The Second Future is omitted as being nothing else than the Attic form of the First. The Second Aorist is formed from that Attic form. The meaning of the two Aorists is the same, but as there are various differences in formation and quantity, the exercises above are given.—*Vide Valpy's Grammar, Anthon's Edit.*]

A certain man had two children.
 They *two* have left me. *The* brass did cut *the* tongue.
 Achilles killed Eetion.
 Ye have assassinated the best of the Grecians.
 I struck *the body*. I struck *the mind*.
 They have buried the lovely virgin.

IMPERATIVE MOOD.

PRESENT.

Draw, draw me.
 Go-thy-way, and offer the gift.
 And *do* you, boy, bear (*κομίζω*) me.
Let the truce remain. *Medea*, hail.
 O hail, you also, son of *the* wise Pandion.
 Let him hear. Farewell, O dear children.
 Do ye these *things*. Throw, throw, smite, smite ^{dual}.
 Let them strike (*dual and plural*) me.

FIRST AORIST.

Write, flee. Crucify, crucify *him*.
 O Minerva, O mistress, now, now help.
 Save me.
 Sell all *things*, whatsoever thou hast.
 Sacrifice ye the fatted calf (*the calf the fatted*).
 Be-sober ^{pl}, watch.
 Publish the word, convince, rebuke.
 Bind-with-clasps this arm securely.
 O best of mortals, reinstate *the* city.
SECOND AORIST. Leave me, O child, leave me.
 Fly, fly, O father.

OPTATIVE. (*Expressive of a wish*).

PRESENT. May ye succeed.

How therefore could (*äv with the opt.*) such-a-man (*the su*
man) corrupt the young *men*?*

May Prudence, *the* fairest gift of the Gods, cherish me.

May all the house perish.

Unless I guard over you^{p1}.

For if you should not (*μῆ*) bring gifts, but should always be
angry sharply. . . .

That (*to-the-end-that*) Aurora might bring light to immor-
tals^{datt} and (*as-well-as*) mortals.

FIRST AORIST. Nor may *the* Deity turn (*Æolic form*) yo-
thither.

If some-one would call Ajax (*Æolic*).

Who can perfect this work? (*Here "can" is expressed by t*
Æolic Optative, accompanied by xev).

[*Observe, the Optative is used with äv or xs, to express uncertain-*
ty, conjecture, possibility, volition].

SECOND AORIST. Then may *the* wide earth (*land*) gape f-
me^{datt}.

Not even if you should labour much.

They would (*opt. with xev*) leave a boast to Priam^{datt}, and
Helen to *the* Trojans.

Let not (*μῆ*) the splendour of *the* graces leave me.

SUBJUNCTIVE. (See Gram.†)

PRESENT. Let us therefore no-more judge each-other.

Let us pursue the *things* of peace^{art},

Let a man try himself.

Let us be-sober.

Let us not (*μῆ*) slumber as the rest.

As when *the* husband of *the* fine-haired Juno lightens (*wi*
äv). . .

* [The Optative of the Future is never used as expressive of a
and is never accompanied by äv or xs. Sandford].

† [The Subjunctive (in the 1st person plural) is used in exhorta-
without äv or xs: for the 2nd and 3rd persons the Optative is used.

We entreat *you*, do not ($\mu\eta$) murder *your* children.

FIRST AORIST. Do not ($\mu\eta$) steal. Do not commit-murder.

Do not commit-adultery.

Do not seal the words of this book.

Let not-any-one deceive you ^{P¹}.

Do not wonder, O Athenians (*Athenian men*).

Do not be-anxious ^{P¹}.

I will bury them, lest (*that not*) some-one should insult them.

PERFECT. Provided they have said so.

SECOND AORIST. Whither might I flee *the* hands of *my* mother?

Let some snare kill me.

What should we drink?

I dread her, lest *she* should kill the king.

INFINITIVE.

PRESENT. To strike. To write. To hear. To be angry.
To speak true *things*. I wish to speak of the Atridæ, and
I wish to sing of Cadmus.

FIRST FUTURE. *To be going* to return.

About to inhabit the celebrated land (*plain*) of Sparta.

Unless he believed ^{impf} *that he was going* to speak-truth.

They were intending to lead the army.

FIRST AORIST. Permit me to remain this one day ^{acc}.

They did not deign ¹ to speak.

Your (*the your*) natures are difficult to rule.

I am-desirous to hear your (*the your*) troubles fully.

I am-content to make-clear *to you* ^{dat} thus-much only.

I am-unwilling to disturb your mind (*understanding* ^{P¹}).

PERFECT. The Lacedemonians thought ^{impf} *that the Athenians* ^{acc} had broken (*loosed*) the treaty first (*former* ^{acc} ^{P¹}).

SECOND AORIST. Tell me.

A sight dreadful to behold.

Permit them to escape.

But will you dare to kill your offspring ?

He did not wish ^{impf} to leave *his* horses there.

PARTICIPLE.

PRESENT. Flee pleasure bringing mischief ultimately.

Hastening, he will come to me ^{dat} hastening.

Seeing they saw ^{impf} in-vain, hearing (*hearkening*) they heard ^{impf} not.

Unwilling he struck ^{acc} me unwilling ^{scm}.

I will send them holding gifts, and bearing a thin robe and a gold-wrought crown.

She flies, shaking *her* hair, wishing to throw-down ^{acc} *the* garland.

FUTURE. I come to tell ^{scm} *the* calamity of *the* spouse.

Whom ^{pl} the Athenians sent ^{acc} to dwell there.

They send-off Eurymedon ^{acc} carrying 120 (*twenty and hundred*) talents of silver, and at-the-same-time to report these things.

The Lacedemonians, as being to send-off a reinforcement, were supplying *it* themselves, and were compelling the other Peloponnesians *to do the same*.

FIRST AORIST. Having persuaded me.

She trembles, having changed *her* colour.

The ships of the Peloponnesians, having overcome *them*, take four ships of the Athenians.

A most hateful pestilence, having pressed-violently *on it*, agitates *the* city.

Why do you ^{scm} wet *your* pupils with fresh tears ^{dat}, having turned *your* white cheek in-the-contrary-direction ?

PERFECT. Having conquered, he was plundering him.

He was carrying his ^{acc} father, who was very old.

I, who have lived ninety-nine years ^{acc}, and have been conversant with many and manifold tempers ^{dat}, write these things

SECOND AORIST. Having beheld, I pitied ^{acc}.

Him, having remarked thus, *the* end of death shaded^{at}.
 They fly, having left *their* relatives and *their* paternal land.

CONTRACTIONS OF THE PRESENT AND IMPERFECT ACTIVE.

PRESENT. Ye injure and defraud.

The young imagination loves not to grieve.

You seem *to* me^{dat} not to do (*carry on*) just *things*.

Some of the continentals show *it* even-till-now, *to* whom^{dat} *it*
 is a grace to do (*carry on*) this well.

Love^{art} suffers long ; love^{art} envies not.

You too much exaggerate *the* favour.

The envious *man* (*the* *envying*).

Associate-with the good.

Do you not see ?

Honour your parents.

Be silent, be silent.

They dare to injure me.

Let us look^{sub} within.

Envy no-one (*not-one*) of those-who-get-gain (*the* *getting-gain*) unjustly.

Why are you down-cast and shed tears ?

Finish quickly what-you-have-resolved-on.

But may ye prosper^{opt}.

O dearest hand, and mouth dearest *to* me^{dat}, and *thou*, noble
 visage of *my* children, may ye fare-well^{opt}.

Hate the flattering as (*just-as*) the deceiving.

I wish to assist you.

IMPERFECT. I was toiling to-no-purpose.

The whole house was sounding.

We were conquering.

Trumpets were sounding (*shouting*).

Stags were skipping.

You were doing (*carrying-on*) these things, being prudent.

PASSIVE VOICE.

INDICATIVE MOOD.

PRESENT. The house is harassed. Thou art named.

They are nourished. Jupiter is not appeased.

Every tree, not ($\mu\eta$) producing (*making*) good (*fair*) fruit, is cut-down.

The sprains are then moved ($\kappa\acute{\iota}\nu\omega$).

She abhors *her* children, nor is rejoiced *when* seeing (*marking*) *them*.

IMPERFECT. They were being destroyed. The ships were being manned. Sedition was being excited. The Athenians were being hurt much.

PERFECT. I have been, *and still am* persuaded.

It has been authorised. It has been ever done badly.

The word was ever thrown out in vain.

We have already been punished sufficiently.

We were compelled to fight on foot.

O me^{dat}, how (*how-that*) have we been insulted.

This was announced to us.

Have I counselled ill? (*The question is here expressed by $\mu\tilde{\omega}\nu$*).

PLUPERFECT. He had been left there.

He had been stretched at length as a worm.

The chariot had been adorned altogether-beautifully.

Ambrosial sleep had been shed around.

It had been proposed ($\pi\rho\alpha\rho\sigma\chi\epsilon\upsilon\acute{\alpha}\zeta\omega$).

Splendid tapestry had been stretched out.

PAULO-POST-FUTURE. [*The Third Future Passive is properly, both in form and meaning, compounded of Perfect and Future; and since the Perfect often expresses a continued state, this signification remains in the Third Future. It sometimes expresses rapidity of action; hence the common name of Paulo Post.—Sandford.*]

He shall stand enrolled. This deed^{act} shall be done.

It shall ever be called Bosporus.

But nevertheless it shall be said.

Sad grief is going to be left to me^{dat} particularly.

I shall possess. I shall ever remember. (*Vide "to acquire," "to recollect."*) It shall be done *instantly*.

FIRST AORIST. He was surnamed. The sun was darkened.

It was said. I was thoroughly-blinded.

Many *men* were taken alive.

The five and twenty ships of the Corinthians were manned.

They were stoned ; they were sawed asunder.

And there his^{scn} breath was loosened, and *his* strength.

The Athenians were exceedingly troubled.

More^{neut} than three oboli were agreed-to *for* each man^{dat}.

FIRST FUTURE. I shall be punished (κόλαζω).

They *two* shall appear. Thou shalt be compelled.

This shall then be completely effected.

Happy *are* the piteous, because they shall be pitied (*commiserated*).

Happy *are* the peace-makers, because they shall be called the sons of God.

Happy *are* they-who (*say "the," with a plural participle*) hunger-after and thirst-after justice^{act}, because they shall be satisfied.

SECOND AORIST. He was buried.

The crew wasted-away. *The* whole spear was broken.

But when *the* tenth morning was made-to-appear, then they pouring-tears, bore^{impf} brave Hector.

SECOND FUTURE.* You will be hurt.

We shall all be changed.

The old woman will be buried splendidly.

Fear (*shudder-at*) ye the dead, if they shall have been hidden in-the-earth ?

* [See Valpy's Grammar, and note on the 2nd Future Active].

He shall be made-to-appear (i. e. *shall appear*) bright with
our to you^{dat} and *the* citizens.

Unless you shall desert this plain, this *man* shall be slain.

IMPERATIVE.

PRESENT. But come-on, be armed, *my* heart.

Let the sooty flame be hurled.

Let these men be tried first.

PERFECT. Be ye not ($\mu\eta$) too-much dismayed.

Let thus-much have been said.

In a middle or active sense. Beware to do these *things*.

FIRST AORIST. Be rejoiced, ye nations.

Let the eyes of them be darkened.

Be saved. I wish *it*, be thou cleansed.

SECOND AORIST. Let him be struck. Let him be slain.

Appear the bravest.

Let another prodigy of Jove appear.

Appear, that-thou-may-hear *the* woes of *your* sovereign.

OPTATIVE MOOD. (*Vide Gram : remarks on the Moods*).

PRESENT. If you are persuaded, let us send^{1a sub} the
 bests.

Hearing (*hearkening*) he would be delighted (*opt. with áv*).

... *Things* such-as any-one, both saying and doing, would
 thought (*opt. with áv*) most pious.

Quick favours *are* sweeter: but if (*in-case*) you delay^{sub},
the favour is void, nor may be said *to be* a favour.

FIRST AORIST. How he might proceed (*opt. with áv*).

Nor a house well managed ($\phi\eta\kappa\sigma\omega$).

There even an immortal having beheld² *it* would have been
 ighted (*opt. with $\kappa\sigma$*).

All the polity of *the* Persians may (*opt. with áv*) be shown
 y-shortly.

SECOND AORIST. As (*as-altogether*) any one (*each-one*) of you would be ashamed (*opt. with áv*) to leave his ^{art} post.

Jove was driving away *the* Fates, lest the boy should be subdued.

I will disfigure your-eyes, that you may be made-to-appear (*opt. with áv*) unsightly *to* all the suitors, and *to* your wife and boy ^{dat}.

SUBJUNCTIVE MOOD.

PRESENT. In case they are drawn-up in-any-other-manner, they-will-get-into confusion instantly.

FIRST AORIST. Look about, lest you should be harmed:

Judge ye not (*μή*), that (*to-the-end-that*) ye be not (*μή*) judged.

That (*how-it-is-that*) he may be saved.

Come-on, O my miserable hand, do not be made-cowardly.

It is-necessary *for* him^{acc} to be punished (*give* ^{a2} *compensation*), that he may be taught (*subj. with áv*) to acquiesce-in the government^{acc} of Jove.

SECOND AORIST. Whenever Aurora has been made to appear.

Danaus, the father of fifty daughters, left^{a2} *the* fairest water of the Nile, which fills whenever *the* snow has melted.

INFINITIVE.

PRESENT. To be struck. To be turned. To be rebuked.

PERFECT. It is permitted *that* he possess it.

It was necessary *for* them^{dat} to be thus arranged.

Having made-an-agreement^{a1}, he will seem not to (*μή*) to remember it.

I judge *that* no-one^{acc} *of* them was loved.

It seems *to* us^{dat} *that* the words of this man and your^{art} words have been angrily spoken.

PAULO-POST-FUTURE. To be on the point of being sent.

FIRST AORIST. He ordered ^{α'} *that* the Greeks should be thus arranged.

I *am* ready to die, old-man, before I am ordered ^{ισ'}.

FIRST FUTURE. I imagine *that* Dion will be chosen.

SECOND AORIST. I wish, I wish to be mad.

To be slain is dreadful. (*Express "to" by το, followed by an infinitive.*)

PARTICIPLE.

PRESENT. Appearing. Being named.

The *things* seen *are* temporary, the *things* not (μν) seen *are* eternal.

PERFECT. The students. (*The having-been-instructed.*)

The words spoken ^{α'} are right (*have rightly*).

I speak words rough and sharp.

In an active sense. I kill (*intercept*) the men, having lain-in-wait-for them.

PAULO-POST-FUTURE. Being on the point of being enrolled. (*Written*).

Being on the point of being struck.

FIRST AORIST. I am arrived, being ordered.

O hated handicraft.

They being persuaded, sent ^{α'} a messenger.

In an active sense. She turned ^{α'} her cheek in-the-contrary-direction, having abominated the entrance ^{α'} of her children.

FIRST FUTURE. Going to be struck.

SECOND AORIST. Being struck he was reduced-to-ashes ^{α'}.

These having appeared ^{α'}.

• Subdued they consult-about flight.

Wretched Prometheus, who-hast-appeared ^{α'} a common assistance to mortals ^{α'}, why dost thou suffer these things?

MIDDLE VOICE.

INDICATIVE.

PRESENT. We turn ourselves. They wash themselves.

IMPERFECT. I was beginning. They were clothing themselves (*they were putting on*).

They were-taking-up-for-themselves.

PERFECT. [*The student should here bear in mind the distinctive force of the perfect in all the voices—the continued state or action expressed by it.*]

I have awaked-myself-and-continue-awake.

I have appeared. I am broken.

And weeping ^{scm} I am wasted. (*I have been and am melted.*)

This dust has-hidden-and-does-hide (*κρύβω*) Archedicé.

The stolen fountain of fire has appeared *the* teacher of every art *to* mortals ^{dat}.

They trusted *in the* truce ^{dat}.

No one knows ^{pf mid} (*beholds*) what you are thinking of ^{acc}, but sees what you are doing ^{acc}.

I perceive ^{pf mid} this *one* of the attendants of Jason, coming (*tending*).

He has left the plains sounding-under-the-tread-of-horses.

PLUPERFECT. You had all cried-out together.

The Syracusans had done this.

No one had-rejoiced.

FIRST AORIST. O woman, having-cut-in-pieces thy dress (*the dress of thyself*), hast-thou-caused-to-be-made arms ^{acc} *to* me ^{dat}?

They took-their-station there.

So many evils did he contrive.

You have honoured ^{acc} (*respected*) me, but have greatly hurt (*done-harm-to*) the people of *the* Greeks.

Hail, father.—I have accepted this dear address.

FIRST FUTURE. *Though having been injured^{pr pass}, we will be silent.*

It shall appear a marvel to you^{dat}.

Deserted, I shall fly (fut. mid. Attic) this land.

For (As) never again, but now for-the-last-time, shall I look-towards the ray and orb of the sun.

In a passive sense The war will be terminated without fighting.

They will be prevented by the scarcity^{dat} of resources^{acc}.

SECOND AORIST. *They obeyed promptly.*

They^{acc} were left orphans.

The point-of-the-spear bent (turned) like (as) lead.

IMPERATIVE.

FIRST AORIST. *Beware-of the sharpened-mouthed griffins, the dumb dogs of Jove, and beware-of Arimaspus, the one-eyed army.*

Raise-yourself, and walk-about^{act pr}.

Salute ye Urbanus and Rufus.

SECOND AORIST. *Be ye persuaded, as I discourse to you^{dat}.*

OPTATIVE.

FIRST AORIST. *The time would fail (leave : opt. act. s. 2. with dv) us, if we should enumerate the actions of that man.*

The army would not censure (optative with dv) me, if I should do^{opt pr act} these things cautiously.

SECOND AORIST. *Let him go-back^{pr}, nor let harm be left to us^{dat} and to our children hereafter. (Or, nor let him leave harm.)*

SUBJUNCTIVE.

PRESENT. *If we are-upon-our-guard (with dv).*

Whom they may-please (wish with dv) to assist^{acc}.

PERFECT. *I will nod, that (with-the-view-that) you may trust me. (Jupiter is speaking.)*

FIRST AORIST. Let us put-on armour.

Do not censure all the female race.

Do not ($\mu\eta$) you at-least do (*work*) these *things*.

SECOND AORIST. Do-you-wish that I should turn-myself?

He will not ($\omega \mu\eta$) be persuaded.*

Overtake (*imperative plural*) the horses of Atrides speedily, nor be left ^{dual} here.

Does any-one attend? Why do ye loiter? Whither should I turn-myself.

INFINITIVE.

PRESENT. To wound-one's-self. To teach-one's-self.

FIRST AORIST. Give ^{a 2} ye to your mother ^{dual} your right hand to salute.

Wishing (*inclined*) to force the entrance-to-the-harbour, they were fighting-a-naval-battle.

It is time (*occasion*) to consult about these things.

It behoves you to beware-of these men.

FIRST FUTURE. He asserted ^{a 2} that many of the soldiers, who now clamor, would clamor ^{mid} differently.

He asserted ^{a 2} that the same persons would not vote (*Attic Infinitive*).

SECOND AORIST. So good *was it that* a son survived; since he punished ^{a 1 m} (*payed*) the parricide.

PARTICIPLE.

PERFECT. Nor let any-one, having trusted to his horsemanship ^{dual} and manliness, desire ($\mu\epsilon\mu\eta\gamma\omega$ for $\mu\epsilon\mu\alpha\chi\epsilon\tau\omega$) to fight alone.

They fled ^{a 2} profound destruction, having fled war and the sea.

FIRST AORIST. Often-times I have wondered ^{a 1 a} by what

* [The Subjunctive Second Aorist middle, with the particles $\omega \mu\eta$, has the same force as the Future Indicative. Dumber.]

manner of arguments ^d the accusers of Socrates persuaded ^a the Athenians.

The Greeks having-caused-to-be-made images (*εἰκόν*) of them placed ^a them (*placed-up*) in (*into*) Delphos.

The Corinthians, having hired two hundred heavy-armed-men, sent ^a them.

It is to be feared lest he, having been enraged, should do (*work out* ^a ^{sub}) some evil.

FIRST FUTURE. They-have-come to enslave the land.

They warred ^a, to obtain the territory.

SECOND AORIST. Having yielded (*obeyed*) to him ^d I killed ^a my ^{acc} mother.

CONTRACTIONS OF THE PRESENT AND IMPERFECT PASSIVE AND MIDDLE.

PRESENT.

INDICATIVE. *The* roaring echo of thunder bellows.

Since you desire *it*, it behoves *me* to speak : hear then (*surely*).

Do you accuse me ?

He is incensed.

IMPERATIVE. Endeavour to raise-up my body.

Be ye glad, exult.

Be-manly^{pl}, be-firm.

Guard-against reproof more than danger.

OPTATIVE. Certainly I should (*κῶν with opt.*) be called timid and base, if I should (*express "should" by the future*) concede to you ^d every thing (*deed*).

Why should I fear, to whom^d *it* is not fated to die^a ? (*Express "should" by ἄν with the optative*).

SUBJUNCTIVE. When (*with ἄν joined*) they communicate any thing to you ^d

He kills *those* whom he may think (*regard : with ἄν*) to be clever.

INFINITIVE. No-one wishes (*is inclined*) to have (*obtain*) poor friends.

I do not wish (*I am not inclined*) when poor to present *any thing* to one-who-is-rich (*the being-rich^{dat}*), lest I should seem^{sub} to beg.

PARTICIPLE. By-no-means pull-back^{a 1 sub} the boy rushing-impetuously.

I am chagrined, seeing (*marking*) myself thus treated-with-contumely.

I pitied^{a 1}, having beheld^{a 2} the hundred-headed impetuous Typhon being subjugated.

IMPERFECT.

I suppress other evils such-as you were *machinating*.

The curse of father Saturn, which he cursed^{impf}, shall be accomplished^{fut 1}.

Cyrus^{acc} hearing these *things* was afflicted.

For the Corinthians thought^{a 1 m} (*regarded*) that-they-were-overcoming^{inf impf}, if they were not being much overcome; and the Athenians thought^{impf} that-they-were-being-defeated^{inf impf}, if they were not much defeating.

Any-one was fined, if he offended^{opt impf}. (Put "*Any-one*" after "*if*," instead of at the beginning.)



AUGMENTS OF VERBS COMPOUNDED WITH PREPOSITIONS.

RULE. Verbs compounded with prepositions take the augment between the preposition and the verb. As *πρὸς-βάλλω*, *πρὸς-έβαλλον*.*

Porsenna was admiring-very-much the valor of Mucius.

* [Prepositions, except *πρὶ* and *πρὸ*, suffer elision before the augment; but *ο* in *πρὸ* is often contracted with the following vowel.]

The Britons were confounded ^{a 2} having beheld ^{a 2} a wild-animal not-seen-before and immense.

Cutting-off *the* foliage of myrtle branches, he crowned ^{a 1} (*crowned-thoroughly*) all *the* altars.

We all hesitate, seeing *the* pilot of *the* ship confounded ^{p f}.

Such a boldness is-by-nature ^{p f} (*springs-in*) to you ^{dat}.

You have enjoined ^{a 1} this to us ^{dat} not unwilling ^{f em}.

Talthybius was jointly-laying-waste *the* Phrygians.

The land was convulsed ^{p f} and *the* air was jointly-agitated ^{p f}.

They were living-together.

They were reconciled ^{a 2}.

They shut-up-together ^{a 1} you and Hermione.

Cæsar was attempting to pass-over a great river.

An echo of *the* battering of steel rushed-through ^{a 1} *the* inner-most-part of *the* caverns.

He has thus repaid, ^{a 1} me.

He had prophesied the future.

They were making-adverse-preparations.

There are some exceptions to this rule :

He was sitting-down close-upon the fountain ^{dat}.

He was sleeping close-upon an elm ^{sc n}.*

They cleaned ^{a 1} *the* tables with sponges ^{dat} having-many-holes.

Some Verbs take an augment either before or after the preposition :

I was desiring.

Some Verbs take an augment both before and after the preposition :

I bore-with ^{a 2} it.

They were reinstating the city.

* [*καθύδυ* in the imperfect has *καθύδον* or *ἐκαθύδον*.]

THE VERB *ἔμμι*, I AM.*

I am what I am.

Lead (*Conduct*) foward, daughter ; for (*as*) you are an eye to a blind foot ^{dat}, as a star is to sailors ^{dat}.

Neither is *there to me* ^{dat} a father, and venerable mother.

Within is brass, and gold, and much-wrought iron.

Covetousness is the root of all evils. (*Say, Root of all the evils is the covetousness*).

We women are such-as ^{neut sing} we are.

Ye are the light of the world.

There are three daughters to him ^{dat},

Words are *the* healers of wrath.

I was once, but now am not any-more.

Minerva was silent, nor said * * (*remarked*) any thing.

There was a plain there, all (*ἄπας*) level just-as *the* sea, and full of wormwood.

Both ^{dual} were ^{dual} red-haired ^{dual}, both not-yet-grown-up, both taught (*i. e. skilled*) to play-on-the-pipe, both taught to sing.

The Syracusans were much ^{dat neut} more roused ^{pf part}. (*Prefix to the participle the Attic reduplication.*)

They would have been intercepted-by-a-wall ^{pf part}. (*Express "would have been" by the Imperfect with ἄν.*)

I shall be head (*prince*) of our house and slaves whom *the* divine Ulysses obtained-by-plunder * ^{1 mid} for me ^{dat}.

* [If we compare, says Thiersch, the three parts (1st. 2d. and 3d. sing.) of this verb with the Latin *esse* and the German *wes-en*, we shall perceive the root of it to be *es*, the root of which is the Hebrew *Hesch*, *Fire*. Again, compare *es* with the German word signifying to eat, viz. *essen* (Lat. *com-esse*), and then, say some philologists, we arrive by a regular induction at this conclusion—that the substantive verb denotes an existence supported by consumption of nourishment. Compare also *es*, *thou art*, with *es*, *thou eatest*. These derivations are ingenious, but perhaps too much importance is attached to a resemblance which cannot be shown to be else than casual.]

For thus I declare ; this (*the*) shall be also fulfilled *pf part*.
Ye shall be free.

When I was *pl^{us} p* an infant, I thought *im^{us} pf* (*had-understanding*)
as an infant.

There belonged (*pluperf. of εἰμι : Ionic form*) mills to the shepherd *dat* of the people *p^l*.

Be thou a speaker-of-good-tidings : what news (*Say, what^{acc} more new*) do you bring (*say*) ?

Be thou silent, be-still : let all *the* people (*Attic*) be silent (*silently*).

Let these be *du^{al}* witnesses.

Be ye men, friends ; and be-mindful *a¹ mid* of strenuous bravery.

Let it be *opt* to me *dat* to grow-old if not (*μῆ*) magnificently, at-least safely.

O old-man, oh-that, as spirit is to you, so firm strength were *opt* to you *dat*.

Neither could a mortal man ascend (*a. 2. opt. with εἰς : ava—being contracted into αὔ—*) it, not-even (*followed by γς*) if there were (*opt. contracted*) to him *dat* twenty hands and feet.

If (*Provided*) you are *acc* fond-of-learning, you shall be much-learned.

The Gods ordained *a¹ =* destruction to men *dat*, that (*to-the-end-that*) there might be *acc* a song to future *dat* men.

He is a just man who (*whoever*) wishes to be just, and not (*Contract the two last words into one*) merely to seem to be so.

I think (*imagine*) that you will be *inf* yet the-heads of this land.

This is a diseased *acc* state of things, when (*with εἰς joined*) a depraved man has *acc* authority, being nothing before (*before this*).

He nourished *a¹* me when-I-was (*being*) little.

He knew (*had ascertained : Attic*) the things which are, and which will be, and which were before (*Say, the^{acc} p^l being and the to be^{part} and being before^{prop}*).

EXAMPLES OF OTHER VERBS IN $\mu\iota$.

ACTIVE VOICE.

Time alone manifests a just man.

The winds dissipate *the* clouds.

He gives *to* herdsmen ^{dat} *the* babe to expose ^{a 2}.

When giving, give nothing (*not-one* ^{neut}) mean.

Truly they know your abominable disposition.

Consider ^{a 1 m} (*Speculate-on*), what (*what-kind-of*) a tempest and inevitable extremity-of-evils is coming-upon you ^{acc}, unless (*provided-not*) you obey ^{a 1 pass subj}.

But go, leave *the* resplendent seat of *the* Goddess.

Do not stand ^{dual} ($\xi\sigma\tau\eta\mu\iota$) thus grieving.

Not another wife (*woman*) would thus keep-alooof-from (*opt. with* $\kappa\varsigma$) *her* husband ^{acc} (*man*), who had come-back ^{a 2 opt} (*arrived*) to-her ($\sigma\iota$) after-having-toiled-through (*a. 1. participle*) many evils.

Alas, alas, how (*how-that*), when (*with* $\delta\iota$ joined) *the* Deity gives ^{subj} good-things (*well*) to *the* bad ^{dat}; they are-insolent, as-if-they-were-to-be-fortunate (*fut. participle of* $\epsilon\tilde{\upsilon}\ \pi\rho\acute{\alpha}\sigma\sigma\omega$, preceded by $\acute{\omega}\varsigma$) always!

In-case a general arranges ^{subj} (*places*) things ^{acc} rightly, he is-fortunate.

It did not please ^{impf} *the* magnanimous Ajax (*dative, as after Placet in Latin*) to stand ($\xi\sigma\tau\eta\mu\iota$) where *the* other sons ($\upsilon\iota\varsigma$ *es*) of *the* Grecians were standing (*standing-off*).

It-is-right *that* he should swear to it.

Lycian Phœbus, be-willing ^{a 1 opt} to place these *things* in your mind ^{dat}.

The old-man rejoiced ^{a 1} and answered ^{impf}: O child (*off-spring*), certainly *it* is good to give *the* due gifts to *the* immortals ^{dat}.

It is said that the Phœnicians did not discover the letters of

OTHER VERBS IN μ : ACTIVE.

alphabet, but *that they* only changed ^{acc} ^{acc} their ^{acc} forms
(es).

find some proposing to the wrestlers ^{acc} a public contest,
worthy of toil.

Thump, thump *your* head ($\kappa\epsilon\acute{\alpha}\rho\alpha$ which is the accusative),
giving ^{acc} beatings of *your* hand.

Holding ^{acc} wild cubs of wolves in-their-arms, they were
giving *them* white milk.

The maid-servants were bearing *them* and placing *them* out-
of-doors.

Having placed-down ^{acc} their lances, all the slaves were cast-
ing *their* hands towards the work ^{acc}.

This is the huge Ajax, the fence of the Greeks; and Idome-
neus stands ^{acc} on-the-other-side as a God.

You have caused ^{acc} (placed) to your parents ^{acc} unspeakable
lamentation and sadness.

Ajax, God has given ^{acc} to you ^{acc} greatness and might.

You have not-yet given ^{acc}, but will perhaps give retribu-
tion.

Wherefore have ye been standing ^{acc} thus stupid as (like-as)
hinds?

They laid-down ^{acc} Patroclus; and his dear companions
stood-round (a. 2. in the shortened form) lamenting.

The ships of the Syracusans having been put-in-disorder ^{acc}
delivered-up ^{acc} the victory to the Athenians ^{acc}.

O Jupiter, dwelling-in the splendid folds ^{acc} of heaven, save ^{acc}
us, and give ^{acc} reconciliation to my children ^{acc}.

Since you dared ^{impf} to do the things not ($\mu\eta$) fair, suffer ^{acc}
(tolerate) also the things not ($\mu\eta$) pleasant.

Heap-up ^{acc} a mound, and place-on ^{acc} it memorials to me ^{acc}.
and let my sister give (a. 2. imperative) her tears and her tress-
es to my sepulchre ^{acc}.

Lay-down ^{acc} the bows quietly (quiet ^{nom}).

May the Gods give ^{acc} to you ^{acc} and to this guest ^{acc}
such-as ^{acc} I wish.

May *the* Gods make ^{2}opt (*place : contracted form*) all these things vain.

O me dat , which-way should I go $^{2}subj$ (*journey*)? where (*in-what-place*) should I stand $^{2}subj$?

The master being indignant $^{1}pass$ delivered 1 him *to* the tormentors dat , until he should give-back $^{2}subj$ all which-was-owed (*the acc being owed*) to him dat .

Do not ($\mu\eta$) give $^{2}subj$ pl the sacred thing *to* the dogs dat , lest-at-any-time they tread you down $^{1}subj$. (Put "tread down" in one word.)

Give 2 me dat whatever (*whichever : with xs*) gift your dear heart impels you to give 2 me dat .

Why (*How*) do you wish to make 2 (*place*) my labour useless?

Achilles having stood-up 2 thus spoke-among impf the war-loving Argives dat .

PASSIVE AND MIDDLE VOICES.

A good tree is not able to produce (*make*) bad (*wicked*) fruits, nor a corrupt tree to produce fair fruits.

She lies fasting, yielding 2 her body *to* sorrows dat ; and hears, *when* advised, as a rock or a swell-of-the-sea.

We are undone.

They lie dead near *together*, both *the* daughter and *her* old father.

See $^{2} =$ (*Behold*), there is a mat; lie-down *on* it.

I am not able (*opt. with αv*) to wipe-away-from $^{1} mid$ my mind acc (*understanding*) your suffering.

You can (*opt with αv*) not have all things.

Permit me to save 1 Greece, if (*in-case*) we are able subj .

Nothing is more delightful than *when* reviled to be able to bear it.

Not the man not ($\mu\eta$) acting-unjustly is a just man, but *the* man who (*whoever*) being able to act-unjustly does not ($\mu\eta$) will *it*.

lacerates^{mid} her cheek, making (*placing*^{mid}) her nail

multitude stood round *impf*^{mid} weeping (*crying*).

*ew** (*was-familiar-with*^{impf}) the misfortunes and the death
memnon.

ses and his illustrious son laid-down^{a 2 mid dual} their arms

r they had dismissed^{a 2 mid} their desire of drink and of
young-men crowned^{a 1 mid} (*crowned-over*) the bowls.

do you put-on^{a 2} a propitious spirit.

each-man sharpen (*a. 1. mid. imperative*) well his spear
(*spear*) and well prepare (*place : a. 2. mid. imperative*)
old.

ou should give (*a. 2. opt. with xs*) him to me^{dat} to be-
^{a 2} the keeper of my stalls, he would make-for-himself
a. 2. m. opt. with xs) a big thigh, although (*even*) drink-
y whey.

us cast-off^{a 2 mid subj} the works of darkness^{art} and put-
-into : *a. 1. m. subj.*) the armour of light^{art}.

r did you, if (*if-altogether*) you were-inclined^{a 1 p} to do
a. 2. m.) a favour to this *man*^{dat}, kill^{a 1} the child ?

ope, having placed^{a 2 m} a very-beautiful chair, was hear-
discourse of each.

s having said (*inserted : a. 2. m.*), Minerva touched^{a 1 mid}
d dried-up^{a 1} his (*him*^{dat}) fair skin.

ραμαι, though a compound word, takes the augment at the be-

The meaning of the simple seems to have been so much alter-
the compound almost became a distinct verb.

μαι seems to be the middle voice of *ἐπλετρημι*, retaining the Ionic

EXAMPLES OF OTHER IRREGULAR VERBS.

Willing, willing I have sinned ^{a 2}; I will not deny *it*.

When (*At-the-time-when*) it became ^{a 2} dusk, raised-dust appeared ^{a 2 p} as (*just-as*) a white cloud.

Become a friend slowly; but, having become ^{a 2} *one*, endeavour to persevere *in being so*, for *it is* equally shameful to have no-one a friend and to change-one-after-the-other many companions.

Every-one, who-has-cultivated (*having cultivated* ^{a 1}) good-qualities, is ashamed to become ^{a 2} bad.

Have you indeed come ^{pf pass} (*come-from*) to inspect ^{fut part} my *bad* fortunes?

Come-on, take ^{a 2} *your* sword.

Think (*Seem*) to do all *things* as *going to* escape-the-observation-of ^{fut part} none: for-indeed though (*àv with a. 1. subjunctive*) you hide *anything* at-the-moment, you will be discovered ^{fut 1 pass} afterwards.

They had escaped-the-observation-of ^{plup mid} each-other.

Learn ^{a 2} all *these things* summarily.

I will tell (*say*) you ^{dat} clearly every *thing* whatever you request to learn ^{a 2}.

I, the miserable, have suffered ^{pf mid} *things* grateful to my enemies ^{dat}.

I suffer and have suffered ^{pf mid} and yet shall suffer ^{mid}.

Ye shall learn-by-enquiry whatever ye wish-further, although I am ashamed *while* speaking ^{fem}.

O sister (*fellow-born*) dearest to me ^{dat}, I am-incredulous, having been informed-of ^{a 2 m} *things* wonderful to me ^{dat}.

Having learnt-by-enquiry ^{pf pass} these *things*, I have arrived ^{a 2} hither.

I have arrived (*pf. mid. with Attic reduplication*) to signify ^{fut part} these (*such*) things to you.

The days shall arrive when (with δὲ joined) the bridegroom shall be taken-away^{acc} subj.

The servants shall bring gifts to you^{acc}.

One brought^{acc} one gift and another another. (Say, Another brought another gift.)

Bring^{acc} my dress to me^{acc} as-quickly-as-possible.

After-that she ran^{acc} directly, and kissed^{acc} his head (pate), and (as-well-as) addressed^{impf} him.

The ships quickly ran-through^{acc} the fishy paths.

Hecuba produced^{acc} the beginnings of these (the) evils, by having produced^{acc} nom Paris.

He professed^{acc} to be a teacher.

Ye cannot find (a. 2. opt. with δὲ) any other man more wretched (trist).

PART SECOND.

THE ARTICLE.

1. The article serves to signify, that the noun with which it stands, indicates either a determinate object amongst several which are comprehended under the same idea, or the whole species.

1. The Attics use the article in all cases where an object entirely indefinite is not to be expressed—for distinction and emphasis.

Demosthenes the orator. Thucydides the historian. Homer the poet. The poet described^{acc} the shield of Achilles. The herds-man having-heard^{acc} these things, and having-taken-up^{acc} the little-boy went^{perf mid} (Attic) the same way back, and comes (ἀπερχομαι) into the cottage. The (previously mentioned) maiden became a wine-skin.*

* [According to Matthiæ $\eta\alpha$, or $\eta\iota\alpha$, is not an Attic but an Ionic form, $\eta\alpha$, ($\iota\alpha$) for $\eta\nu$. In confirmation of this opinion, it is added that $\eta\alpha$ or $\eta\iota\alpha$ never have the signification of a perfect, but of an aorist or imperfect.]

2. *It is used emphatically in many cases where in English the definite article is not used :*

Thy son. A son of thine. All men. All the men.

Honourable is the reproach *with* which you reproach (*reproach-utterly*) me ^{dat}.

Indeed (*μεν*) he spoke not an (*the*) ignoble speech.

Calling (*calling-out*) him a (*the*) traitor.

Calling (*calling-out*) him a (*the*) benefactor, a good man (*the man the good*).

Darius having-reigned ^{a 1} six and thirty years in all (*the all*), you shall call him off *from such* lengthy speeches (*the many*) (*απαλλάσσω, to call-off*).

Cyrus ^{art} summoned this *very* battalion (*this the*).

3. *Hence the article is used before proper names ; except in Homeric or tragic poetry, in which the usage scarcely ever occurs :**

Now at length the Cyrus was thus engaged (*was in this*). The celebrated Themistocles advised ^{impf} the Athenians to despatch himself as quickly-as-possible to the city Lacedaemon ^{acc}.

He indeed having-spoken ^{a 2} (*remarked*) to-this-purport, did not persuade ^{impf} the man Alcidas.

The man Paches having-gone ^{a 2 m} (*come-from*) to the Mitylene ^{acc}, reduced ^{a 1 m} the Pyrrha and Eresus.

At (*in*) Tanagra of the Boeotia.

Up-to this time many ^{neut} parts of the Greece live ^{ing} (*pasture*) in the ancient manner ^{dat}.

Suppose (*you may say*) having-thrown-a-bridge-over the Hellespont, an army was-led (*driven*) through the country Europe ^{gen} into the land of Greece ^{acc}.

4. *It is used before proper names in Comic poetry (Attic): with the names of places commonly, but not uniformly.*

* [In tragic poetry the article is not prefixed to Proper names, except on account of emphasis, or in the beginning of a sentence where a particle is inserted. Sandford.]

For the master himself will-know you, and Proserpine, since they ^{dual} also (και) are (*being*) a *pair of* deities ^{dual}.

The article sometimes gives a general sense to the noun to which it is prefixed—when the noun is intended to embrace all persons to whom it can be applied.

The counsellor and the sycophant differ in this.

A malignant *thing*, O Athenian men, a malignant thing the sycophant ever is.

5. *The article is often used with the substantive understood.*

The Attic ^{fem} territory (γη being understood).

My ^{fem} opinion (γνώμη being understood) prevails.

The morrow (say ἡ αὔριον, ἡμέρα being understood).

The equestrian ^{art} (τέχνη).

The ^{acc fem} way (ὁδόν understood) to (*beside*) the wall ^{acc}.

By the quickest ^{acc fem} (*speediest*) way.

By the straight ^{acc fem} way (i. e. *Right on*).

The ^{fem} of the other Greeks, whether (*both-whether*) we-ought to call ^{a 2} (*remark*) it malice or (*and-whether*) want-of knowledge or (*and-whether*) even both these things.

The service *we pay* to God *is* moderate: but the service *we pay* to men ^{art} *is* immoderate.

Having abandoned ^{a 2} the sailing to Chios ^{art acc}, he sailed ^{impf} to Caunus (^{art}) (^{acc}).

No (*no-by*) the God ^{acc}. By the Goddess.

You ^{nom}, O Athenian men—but when-I-say the ^{neut} word
You, I mean the city.

It-is-right *that* we ^{acc} (*Ionic*) should divide-into-parties ^{inf}:
respecting the ^{neut genit} question which (*Ion* :) of us (*Ion*) shall
do (*work*) the country (*one's country*) more-good.

6. *The neuter article with a neuter adjective is often used as a substantive: some substantive being understood, as ἡθος, γένος, σχῆμα, &c.*

Great old age. (*The over-old.*)

Eagerness. (*The eager.*)

Prosperity.

Goodness. (*The good.*)

Beauty. (*The beautiful.*)

Confidence. (*The confident.*)

Unfeelingness. (*The unfeeling.*)

The-difference. (*The different* ^{pl.}.)

Right. (*The rightful* ^{pl.}.)

You. (*The your* ^{pl.}.)

The quality. (*The of-what-kind.*)

The quantity. (*The how-much.*)

The commonwealth. (*The common.*)

The subjects-collectively. (*The subject.*)

The enemy. (*The contrary.*)

The barbarians. (*The barbaric.*)

The Dorians. (*The Doric.*) The citizens. (*The civic.*)

In like manner it is used with a participle.

Procrastination. (*The procrastinating.*)

The-estimation-in-which-the-city-is-held. (*The being esteem-
ed of the city.*)

The article is frequently used with a participle in other constructions :

It was difficult in those times ^{art} to find ^{a 2} those-who-were-inclined (*the* ^{pl} *being inclined*) to rule.

Philosophers. (*The philosophizing.*)

My-mistress. (*The my having obtained* ^{pf}.)

Bad ^{art} counsel is most bad to-him-who-counselled (*εἴ with
aor. 1. part. of βουλεύω*) it.

There are those-who-say (*the saying*).

There will be no-one to-show-the-way (*δ with the future
participle*).

That-there-were those-who-would-war (*εἰς with the future
participle*) against Philip ^{dat}, seemed-like ^{pf mid} (*Attic prefix*)
some heavenly benefit ^{dat}.

Always shall the grievous-weight of the present evil molest

you ; for there is (*has sprung-up* ^{Pf}) not any-one-who-will-relieve (ὁ *with fut. participle*) you.

The Tegeetans were-the-first-who-came to the wall ^{acc}, and these were they-who-pillaged (οἱ *with first aorist participle*) the tent of Mardonius ^{art}.

Him-who-assists (*The assisting*) the commonwealth most ^{neut pl acc}.

I myself saw ^{a 2} (*beheld*) these mines ^{art} ; and *those* of them were by-far *the* most surprising which (*the*) the Phœnicians discovered ^{a 2} (*detected*), those-who-colonized ^{a 1} (οἱ *with participle*) this island ^{art}.

Shouting-out Jove (*i. e. the name of Jove*), him-who-guided ^{a 1} (ὁ *with participle*) mortals to-wisdom (*to reflect*).

I miserable have been utterly-destroyed ^{Pf} by blind destruction ^{acc} (*ruin*) ; I who-am-named (ὁ *with perfect participle*) as the son of the best-mother, I who-am-addressed ^{a 1} (*spoken-to* : ὁ *with participle passive*) as the son (*production*) of Jove.

You will find, O men, all ready to succour me ^{dat}, the person who-corrupts (ὁ *with participle*), the person who-does-ill-to (ὁ *with participle*) their (*the of them*) domestics ^{acc}, as Melītus and Anŷtus assert !

You, the-hater (*the* ^{em} *hating*) ! you hate forsooth in word ^{dat} but in deed ^{dat} are-allied-with the murderers ^{dat} of your (*the*) father !

Is Medea, she-who-has-worked ^{Pf pass} (ἡ *with participle*) these (*the*) dreadful evils, in this house ^{pl} ? (*Express the interrogation by ἄρα.*)

The article is sometimes omitted :

It is all the work of the inventor (having invented ^{a 2}).

He who has learnt ^{a 2 part} differs (*bears-apart*) vastly from him who has not (μὴ) learnt ^{a 2 gen part} ; and the man who is disciplined differs vastly from the man not disciplined.

The article with the participle is used in the neuter gender and in the singular number in a collective sense :

The *numbers* coming-in ^{acc} becoming continually greater (*more : Ionic*).

If you shall overturn (*Ionic*) these *men* and those-who-hold-out at (*in*) Sparta, there is no other tribe of men which (*the*), O king, will stand-against (*Ionic*) you ^{acc}.

No one opposed ^{impf}, seeing (*marking*) the-conspirators (*the neut having conspired pf*) numerous.

7. *The neuter article is often put absolutely with the genitive of the substantive.*

God ^{art} directs the *affairs* of men.

The *affairs* (*πράγματα*) of the Thebans are-in-a-bad-state (*has ill*).

We must bear the *visitations* of the Gods.

The *resources* of friends *are* nothing, in-case any-one is-unfortunate ^{subj}.

The *honours* of the dead ^{pl} (*deceased*).

To think (*reflect*) the *thoughts* of the Athenians, (*i. e. to be on the side of the Athenians*).

I seem to-myself (*me dat*) to have suffered ^{pf} mid the *fate* of-the-horse-of-Ibycus (*of the Ibycean horse*).

Both you and Simmias seem ^{sing} to me to fear (*to be alarmed*) the *fear* of children. (*i. e. to have the same fear as boys*.)

Wrath. (*The pl or sing of wrath art*.)

Skill. (*The pl of skill art*.)

Fortune (*The pl of fortune art*) has sharp tongues.

Such is the *nature* of the Gods that (*so that*) they-are-bribed ^{inf} by gifts ^{genit}.

The *saying* of Homer ^{art}, I am born (*I sprang-up pf*) neither from oak nor from rock, but from men.

According-to the ^{acc} *remark* of Solon ^{art}.

Parmenides appears to me, as Homer says (*the of the Homer*) to be at-the-same-time both venerable and terrible. (*Kard is understood*).

8. *The article, with a substantive expressed or understood, is often joined to adverbs, to which it gives the signification of adjectives.*

The-men-of-that-time. (*The then men.*)

The-men-of-that time. (*The then.*)

The upper (*up-above*) council.

The upper (*up-above*) city.

The-men-of-this-day. (*The now men.*)

The-wise-men-of-old. (*The of-old wise men.*)

The nearest (*εγγυτάτω*) of kin.

The best soldiers.

O children ! recent offspring (*brood*) of ancient Cadmus, (*of Cadmus the of-old*).

The girl who-was-but-just-now (*the but-just-now*) a queen has perished (*is undone* ^{pf mid}).

It behoves us to contemplate these *things* only, and to keep in our mind the remembrance of none ^{sing} (*not-one*) of the former (*formerly*) evils.*

9. *The article is also frequently used before prepositions with their case.*

Our contemporaries. (*The according-to us.*)

The ^{acc} events relating-to (*according-to*) Pausanias ^{acc} thus ended ^{a 1}.

The ^{acc} circumstances relating to war ^{acc} (*acc*).

Miltiades the Marathonian. (*Miltiades the in Marathon.*)

Hunt-after the pleasures which-are-attended (*the*) with (*in-company-with*) reputation ^{acc}.

His (*The*) enemies having-brought ^{a 2} (*led: with Attic prefix*) Miltiades to (*under*) the judgment-seat ^{acc} prosecuted ^{a 1} him for the government ^{acc} which-he-exercised (*the*) in the Chersonēsus.

The Syracusans raised (*made-to-stand*) a trophy on account of the naval-battle ^{acc}, and the previous (*up-above*) interception

* [This union of the article with an adverb or preposition is generally explained by supplying a participle suited to the sense, particularly *Gr. Matthias.*]

of the heavy-armed-men which-took-place (*the*) at (πρὸς) the wall ^{dat.}

Sometimes a participle is supplied.

The waggon-road ^{acc} (*or public way*) leading (*bringing*) to the Piræus ^{acc}.

A way leading to true ^{art} instruction ^{acc}.

The part turned ^{pf} towards Lybia ^{acc}.

10. *Under this head come the phrases οἱ ἀμφὶ or περὶ with a Proper name, which indicate*

I. *The person with his companions, followers, &c.*

Pisistratus-and-his-troops. (*The around Pisistratus.*)

Thrasybūlus-with-his-soldiers.

Cecrops-with-his-assessors-in-judgment.

II. *Sometimes denotes merely the person whom the proper name expresses.*

Of Pittacus and Bias and the-Milesian-Thales (*of the around, &c.*).

Priam and Panthous and Hicetaon. offspring of-Mars (*the around, &c.*).

III. *It is used to mark not the person but his companions.**

The companions of Archidamus. (*Plato adds ἑταῖροι.*)

The friends of Parmenides and Zeno, (*add ἑταῖροι.*)

From these must be distinguished, the cases in which the preposition is not followed by a proper name, or when the article is neuter.

The hunters. (*The around the hunt.*)

Those who study philosophy.

The ^{neut} occurrences at (*about*) Lampsacus.

The constitution of the Thebans. (*The ^{neut} about.*)

What belongs to war. (*The ^{neut} about.*)

Virtue. (*The ^{neut} around the.*)

The circumstances connected with (*about*) the guilt. (*The two last examples are circumlocutions for ἀπὸ τῆς and ἀμαρτίας.*)

* [This occurs particularly in later writers.]

11. *The article frequently stands in the accusative neuter before adverbs ; governed by κατὰ or ες, &c.*

(Prefix εἰς.) Formerly. Of-old. Further-on. Entirely.

(Prefix ἐν.) Now. For-the-most-part, (the last, with or without ες).

Sometimes εἶναι is added with the article in the singular.

Now. To-day, (i. e. κατὰ τὸ σήμερον εἶναι.)

Sometimes the article is placed in the genitive with a preposition prefixed :

On (From) the instant (instantaneously).

12. *The article frequently stands in the accusative neuter before prepositions, in the sense of adverbs.*

After (From) this ^{neut}. Before this. Upon this, (or, Here-upon). By (κατὰ) himself. (i. e. Privately.) As-far-as-lies-in (The ^{neut} upon) me ^{acc}. As far as concerns (The ^{neut} to) me. As-far-as-concerns (The ^{neut} according to) that art ^{art}. As-far-at-least-as-it-regards me ^{acc}.

Minos ^{art} employed ^{impf} (used) Radamanthus ^{art} (dative) as a keeper-of-the-laws as-regarded the town ^{acc}, and as-regarded (the ^{neut pl} according to) the-rest-of-Crete (the other Crete) he employed Talus ^{art} (dative).

Εἶναι is sometimes added at the end :

As-far-as-regards (The ^{neut} according to) him.

As-far-as-lay-in (The ^{neut} upon) them ^{acc}. (κατὰ τὸ εἶναι πρὸς αὐτούς.)

13. *The article is sometimes put adverbially in the neuter with adjectives (ες or κατὰ being understood).**

At-first. (The at first ^{neut pl} or ^{sing}.)

For-the-most-part. (The much, or as the much.)

For-the-future. (The rest.) Moreover (The rest ^{sen}.)

* [The article is often written with the adverb or adjective as one word.]

All-to-gether (*The whole*). Truly (*The true*). Anciently.
In the-mean-time. (*The between.*)

With feminines in the dual, the article is often put in the masculine.

The hands.

The *two* women.

The *two* cities.

Of the *two* ladles.

14. Sometimes, especially in Ionic writers, the genitive article is severed from its noun, and precedes the word which governs it.*

Some ^{acc} of the spear-bearers.

Some-one of the soldiers (*Ionic*).

And a (*some*) part being pressed ¹, lighted ² (*fell-into*) on (*into*) the farm of a certain (*particular*) private-citizen ; and there was not a way-out.

Several articles are sometimes found together without a word between them :

The art ^{acc} of-him-who-is (*the* ^{gen}) in-truth rhetorical and persuasive.

The eyes of the soul of-most men (*of the many*).

The business of the art of-him-who-cards-wool (*of the card-ing wool*).

The article is sometimes doubled.

Virtue ^{art} does not issue from riches, but from virtue *issue* riches and all the other good ^{art} things which accrue to men ^{dat}.

The same thing. (*Join the second article on to the adjective.*)

* [The article is inseparable from the substantive or adjective added to the subject; viz. that of which any thing is said. Thus, δ βασιλεὺς Λεωνιδῆς OR Λεωνιδῆς δ βασιλεὺς, δ σοφὸς ἀνὴρ OR ἀνὴρ δ σοφός; but not δ Λεωνιδῆς βασιλεὺς, δ ἀνὴρ σοφός, nor, βασιλεὺς δ Λεωνιδῆς, except when taken as complete propositions, meaning "Leonidas is king"—"The man is wise."]

The other (*ἄλλος*) thing. (Join as above.)

They hate your-unanimity. (*The unanimity the your* ¹.)

They finished their-long-walls (*the walls the of themselves the long*).

The other things which-fall-out-together (*the-falling-out-together*) every day (*according to each day* ^{acc}).

The Athenian people. (*The people the of Athenians*.)

The article changes the sense of some adjectives :

Many : The many (*i. e. The greater number*).

Himself : The same.

Others : The others (*i. e. the rest*).

Another Greece : The-rest-of-Greece (*The other Greece*).

More men (*contracted*) The more men (*i. e. the more*).

Few men : The few (*i. e. the oligarchs*).

II. *The Infinitive is joined with article as a substantive.* (*See Exercises on the Infinitive Mood.*)

III. 1. *Originally, and in the language of Epic poetry, the article is a demonstrative pronoun signifying "this," with or without the addition of a noun.*

This man went to (*upon*) the swift ships of the Greeks.

But this maid I will not release.

This man, these men mourn.

You speak evil of this man (*certain person*) and of that (*certain person*).

Of this mother I-was-born ^{pers}.

On account of this ^{dat neut} thing you sit vilifying.

In this ^{dat neut} case the city of Priam would fall-down-to-the-ground (*a. 1. opt. Æolic.*)

The article according to this Idiom is sometimes translated "that;" and without a noun sometimes rendered by "he" "she" "it" "they," &c.

2. *The use of the article as a demonstrative pronoun is preserved also in Ionic and Doric, and sometimes, though rarely, in Attic Greek.*

And *that* he wished ^{inf} having-received ^{a 1 past} them to-take-himself-away.

Before this (*i. e. formerly*).

If he had done ^{a 1} this and that, he would not have died.

All the people (*Attic*) of the Thebans justly call ^{a 1 inf}, and of (*out-of*) these I particularly —.

But this at-least I know (*have-ascertained* ^{perf mid}) well. . . .

3. *The article is used with μέν and δέ to distinguish between things set in opposition to each other, and signifies "partly, partly."*

Good things are two-fold; some (*partly*) human, and some divine.

They use (*Ion* :) partly the Cretan and partly the Carian laws.

4. *If the noun separated be a noun singular, ὁ μὲν and ὁ δέ signify "the one, the other;" ὁ μὲν is sometimes omitted.*

The one, a robber, let-him-be cast-down ^{imp a 1} into the Pyriphlegethon (*litt. fire-blazing*), the other, a temple-robber, let-him-be-torn-in-pieces ^{imp a 1} by the chimæra.

The one flying, the other pursuing behind, they both ran by.

So ἑνὶ μὲν and ἑνὶ δέ signify "on the one hand—on the other hand."

O house (δῶμα), on-the-one-hand I view you gladly, on-the-other-hand I grieve for you when I see you.

5. *When a preposition governs the article, the particles μέν and δέ often come immediately after the preposition.*

In some things we are agreed, in others not.

6. *Instead of one or both of the articles, the name is sometimes expressed:*

The Mityleneans and Athenians warried ^{impf} : the one demanding-back the territory : the-others (*Say, Athenians, with δέ,*) proving by argument ^{dat} that-the-Trojan-territory belonged not (*not-in-any-way*) more to the Æolians ^{dat} than (*than-not*) both to themselves and to the others of-the-Greeks-who had revenged-with ^{a 1 mid} Menelaus ^{dat} the rape ^{pf} of Helen.

7. The article is put in Ionic and Doric writers for the relative *ὅς, ἥ, ὅ.*

Your father who nourished ^{impf} you.

The things which we have pillaged-from ^{a 2} the cities ^{acc}, these (*the*) things have been divided ^{pf}.

8. Of Attic writers, only Tragedians use it in this sense, and these only in the neuter and oblique cases :

What are you fleeing, my child ? I am fleeing Achilles ^{acc} whom I am ashamed to see ^{a 2} (*behold*).

The sacred images of the Gods (*Deities*), of which I the all-wretched man have deprived ^{a 1} myself.

9. Even in Epic language the article is sometimes used according to the later Attic idiom. But in Homer such usage obtains only when a person or thing is marked with peculiar emphasis :

But Ajax the mighty-one (*great*) always was eager* to hurl-his-javelin against (*scilicet*) Hector mailed-in-brass.

If ever (*εἴ ποτε*) a partition come ^{a 2 mid} to thee falls the reward (*i. e. the well known reward of military enterprise*) far (*much*) greater in value.

[Homer occasionally uses the article with ἄλλος to express "the rest."]

[To express an indefinite subject, either the article is omitted or the pronoun *τις* is used.]

* [*ἤμμι* is generally used in the middle voice in the sense of *wishing—vid: Gram: remarks on ἤμμι.*]

A mare brought-forth ^a ² a hare.

A certain woman had a bird.

[Τίς is frequently employed in the collective sense of "every one, as equivalent to the English "one," or the French "on;" and hence is sometimes used for the pronouns *σύ*, *σὺ*, but not in Homeric Greek.*]

Therefore, he said, let every one speak as (*what*) he think (*γινώσκω*) concerning this very point.

A man more shameless one could not discover (*find-out* ^a ²).
Whither shall one turn-one's-self?

PART THIRD.

GOVERNMENT OF PREPOSITIONS.

Observe that, in this part of the work concerning the Prepositions, the particular Greek Preposition, which is the subject of each section, is to be used in translating the English Preposition in each sentence where only ONE Preposition occurs. When more than one are found, the reader will not be left in doubt where he is to use the Greek Preposition which stands at the head of the section.

I. Of Prepositions which govern one case only; viz. the Genitive; *αντι*, *απο*, *ex* or *εξ*, and *απο*.

Αντι.

Primitive meaning, Against, [hence, In front of, In face of, In exchange, In preference to, For, or Instead of.]

* [Homer never uses the article with abstract nouns, which are little used in Homeric Greek; but more frequently in the *Odyssey* than in the *Iliad*. Sandford.]

One *thing* held against the other (*one*).

Favor for favor. On-account of these *things*.

Peace instead-of war. I shall reign instead-of him.

We all-together entreat you in-behalf-of these children.

In exchange-for a mortal body.

In return-for many good-services (*benefits*).

To exchange ^{a 1 m} a mortal body for immortal glory. (*Say, immortal glory for a mortal body.*)

I would choose (*place* : *κῆν present opt. middle*) one good man before all bad men.

Hector went (*a. l. m. of σῖμ*) against the glorious Ajax.

The man, whom (*with εἰς*) Jupiter loves ^{a 1 m b}, is before (*i. e. superior-to*) many people ^{p 1}.

Many cities sent the Athenians money instead-of troops (*men*).

Acc.

Radical meaning, From, so as to proceed from ; [hence, Out of, i. e. Through, By means of, &c.]

An ox *from* Pieria.

He leapt ^{p 1 u p p a s s} from his horses to the ground.

To fight on horseback (*from horses*).

Forty stadia ^{s a s} from the sea. (*In this passage "from" is to be placed before "stadia."*)*

To have done dinner. (*Say, γεύεσθαι, from dinner.*)

The third day ^{d a t} after the sea-fight.

How have I received ^{a 1 m} (*received-into*) you differently from my expectations ?

You will be (*Attic*) more removed from my (*me d a t*) good-will. (*That is, you will be more an object of dislike to me.*)

* [Sometimes ἀπὸ is put with the measure of the removal or distance, instead of with the place from which the distance is expressed. *Metathes.*]

Far from the mark. The Stoics. (Say, The^{p1} from the porch.)

To drink beginning-with (from) the day.

On the mother's side. (The^{acc^t p1} from the mother.)

He killed^{impf} (put-to-death) them by means of a silver bow.

I admired^{impf} Hermogenes^{art} on-account-of his (the) philosophy,

To live upon plunder. Your opinion. (The^{acc^t} from you.)

Envy preceeding-from the chief men.

From a love of justice. From zeal.

From no crafty intention.

Openly. (Say "From the open"^{acc^t}.)

Having-their-own-laws according-to the alliance.

To be appointed archons^{acc} by-means-of beans.

A constitution in which the governors are chosen according-to their circumstances.

The fear caused-by the enemy^{p1}.

They affirm that these women were stoned-to-death^{acc^t inf} by the men-of-the-adverse-party.

Ex before a consonant ; Eξ before a vowel :

Radical meaning, Out of, or From; [hence After, In consequence of, By.]

Stones out-of which they make statues^{art}.

A grim brightness was beaming from his eyes.

To choose-out the strongest men from the citizens.

To fly out-of the city.

Ajax was leading ships from Salamis.

To carry (bear) phials from the girdles (that is, suspended from the girdles).

To hang^{acc^t} any-one by the foot.

To lay-hold-of a horse by the tail.

To have done sacrificing (To spring^{acc^t} from the sacrifice).

To war after peace, and to agree^{acc^t} again after war.

After the sea-fight.

We-received the report some-time-ago.

Of old. (*From ancient, χρόνῳ being understood.*)

Shut-out ^{π'} by land and by sea.

With all the mind.

Unexpectedly. (*From the unlooked-for ^{π'}.*)

Justly. (*From the just ^{π'}.*)

It is-necessary *that* he should give ^{α' α'} his blood *as* libations *to* the earth ^{α' α'} in consequence of *the* ancient resentment ^{π'} of Mars.

For these *reasons* he was detested.

In consequence-of the vision.

Does not the old-man live (*is*)? Yes; having prospered-abundantly ^{α' α'} by-the-aid-of (*from*) the Gods.

The *things* spoken by Alexander.*

The walls *built* by the Greeks.

The *things* performed ^{π'} at-my-suggestion. (*From me.*)

Of his-own-accord. (*From himself.*)

My-self-and-two-others. (*From third ^{π'}.*)

Πρὸ.

Radical meaning, Before, [hence More than, Rather than, For, Before, as an action urged on by a motive, i. e. On account of.]

Before the king.

Before all the troops-in-battle-array.

Before the doors.

At-a-great-distance-from (*Before much ^{α' α'} ε' α' : i. e. much space before*) the city.

To be snatched-away before *the* proper-time.

The day before *the* first (one ^{ε' α'}) of *the* calends of March.

They wish to undergo all dangers ^{α' α'} rather-than that (*the ^{α' α'} ε' α'*) their (*the*) existing glory ^{α' α'} should be lessened ^{α' α'}.

* [*Ex* sometimes stands for *ἐν*], especially in Herodotus. *Matthias.*]

Consider (*Make*^{mid}) neither (*not-either*) *your* children nor (*not-either*) any (*not-one*) *thing* else of-greater-consequence before justice (the just^{neut}).

He valued (*a. 2. with Attic redupl.*) him even before Jove himself.

To value (*make*^{mid}) above much. (That is, To value highly.)

They-were-prompt to fight for *their* children and *their* wives (*women*). (*Properly, to fight before them so as to protect them.*)

He would prefer (*a. 2. opt. with àv*) to die (*expire*) for him often.

Laboring (*struggling*) for (*or, in the service of*) an ungentle prince.

He feared (*was-affrighted*) lest *the* Greeks should leave^{acc} him as a prey to *the* enemies (*devastating*) on-account-of fear.

I am driven from-country-to-country (*earth*^{acc} before *earth*).

One day before the calends of March. (*Say, Before one of the calends.*)



II. The Prepositions which Govern the Dative only are 'Ev and Συν, Attic Συν.

I. Ev.

Radical meaning, In : [hence With, &c.]

In or at Carthage.

Near Lacedæmon.

At this time^{acc}.

At which *time*.

To be in fear.

To be in a rage.

There is in your (*you*^{dative}) breast^{pl} a certain inflexible mind.

There is a great (*much*) army in the park.

They abode^{impf} like (*so-as*) ants, in *the* sunless recesses of caves.

It-is-his-pleasure (*In pleasure it is to him*^{dative}) that an expedition^{acc} (*driving-of-an-army*) should march^{acc} *against* (*upon*) Greece^{acc} (*art*).

I am-ashamed (*have in shame* ^{P¹}) to embrace your knee.

To blame any one (*have in blame* ^{P¹}).

To esteem equally (*make* ^{mid} *in an equal* ⁻⁻⁻⁻; *επίω*, "man-
ner," being understood).

To make-light-of. (*Make* ^{mid} *in a light* ⁻⁻⁻⁻.)

Judging ^{P¹} it all-the-same (*in an equal* ⁻⁻⁻⁻) to worship or not.
(*Put "and" before "to worship."*)

To combat *equipped* with small-bucklers and javelins and bows.

Oh-that (*If*) I might be ^{ορ¹ pr} always adorned with garlands.

It is now in your-power (*you*) either to enslave ^{α¹} (*enthrāl*) Athens or to free ^{α¹} it.

The whole (*Whole the*) matter rests with Treballus ^{α¹}.

As-far-as-regards (*In*) me (*i. e. my opinion*).

Ye know by many other (*other many*) letters the *things* before done ^{α¹ p.}

To drink from horn cups.

It is better ^{α¹} to dwell among good citizens than bad (*wicked*).

There are shady resting-places among the high trees.

Among (*or before*) so-great witnesses.

All sick (*in sickness*).

He had-gone ^{P¹ α¹ mid} through (*διὰ*) the Assyrian territory ^{α¹},
having on *the* left ^{α¹} the mountains of *the* Sogdiani, and on
the right ^{α¹} the Tigris.

Polycrates the Samian was *much engaged* in-the-study-of
(*in*) the Muses.

He is not in-his-right-mind (*in* [*i. e. the house*] of himself.)

If you ^{P¹} had seen ^{α¹ m.} (*viewed steadily*) the tragedians in
the festivals of Bacchus.

I struck ^{imp^r} you with justice (*right*.)

With (*or in*) haste.

To take ^{α¹} Syria by-way-of (*in*) dowry.

Συν or ἔνν.

Radical meaning, With, Together with. (Hence "On the side of," &c. &c.)

I have now come-down ^{a 2} here with *my* ship and (*as-well-as*) *my* companions (ἑταρος).

Hecuba, together-with the captive women, has utterly-des-troyed ^{a 1} me.

To be more on-the-side-of the Greeks than on-the-side-of the Barbarian.

He ordered ^{impf} that the Judge ^{acc} should (*ought* ^{inf}) pass (*place* ^{inf mid}) sentence ^{art} according-to law ^{art}.

He said ^{a 2} (*remarked*) many things not agreeably-to decency.

Go (*Progress : opt. with άν*) with haste.

I will avenge you ^{p1} with justice (*the just* ^{acc}).

It behoves a man to become either an enemy ^{acc} or a friend when-the-occasion-demands-it (*with occasion*).

To your ^{art} advantage.

We see (*mark*) you in-good-health by-the-divine-blessing (*with Gods*).

Let us go ^{a 2 sub} (*go-upon*) with-the-favour-of the Gods against (*upon*) those-who-injure-us (*the injuring* ^{acc}).

By divine impulse. (*With God*.)

I imagine, but it-shall-be-said under-the-idea-of-help-from (*with*) God that I shall cure ^{inf} you of this disease-of-the-eyes^{art} (*gen*).

Prepositions which govern the Accusative only ; 'Ες or 'Ες, and Αἰα (in Prose).

I. Ες or Ες.

Radical meaning, Unto, To. (Into, In regard to, On account of.)

He came into the city.

Mother, reflecting well and yet not reflecting, I have come (*come-from* ^{a 2 m}) to hostile men.

We are-come to a distant plain, to an uninhabited desert.

Having turned-themselves ^{a 1 m} to dancing and *to the* charming song, they were being delighted.

I entered ^{a 2} into *the house* of Dionysius the grammarian.

He flung ^{a 2} a sharp dart at us.

To descend into a town.

Achilles sold ^{impf} (*vended*) my other sons into Samos and the inhospitable Lemnos.

To be present at Sardis* (*Ionic*). (*Ελθὼν is understood.*)

To-appear ^{a 2 p} at Proconnēsus.

To be-a-suppliant (*entreat*) to any-one.

We are (*lie*) in this necessity. (*Ελθόντες is understood.*)

As soon-as he had sat-down ^{impf} on his (*the*) paternal throne.

The suppliants, sitting down at the temple-of-Juno, were asking for these *things*.

The blood shed ^p (*the poured-out*) for *the* remission of sins.

To praise any-one for any-thing.

To be first ^{acc} in all *things*.

The bed of Clytemnestra renowned among *the* Greeks.

Our (*The*) fathers have displayed ^{a 1 m} before all men many-good (*many-and-fair*) deeds.

They were consulting-about ^{mid} forsaking ^{a 2 inf} the city for the heights of Eubœa ^{acc}.

I was (*sprang-up*) a happy man in-other-respects except in-regard-to *my* daughters.

The thing came ^{a 2 m} (*became*) to such-a-pass this day ^{acc} (*acc.*). (*i. e. Such was the progress of affairs this day.*)

* [The translation given above does not convey the full meaning of the verb followed by εἰς, it would be more correct were the preposition following εἰς; there does not appear to me any necessity for supplying ελθόν, as all such passages may be explained by the figure Zeugma: the passage means "to come to Sardis and to be present there." Hence another passage from Herodotus, παῖδια δύο νιογὰ—δίδωσι ποιμένην τρέφειν εἰς τὰ τείματα, is translated as if it were αἰεὶ εἰς τὰ ποιμένα καὶ τρέφειν. These remarks apply to some other passages above.]



Through all *the* night

Every day. (*Prefix the Preposition.*)

In process of time.

Up the river.

They have in (*or on*) *their* mouth the oracles of God ^{acc.}.

To capture ^{acc.} the city by force.

Having rode ^{acc.} his (*the*) horse with all his might (*force*), he is present ^{impf.}.

I will unveil the hidden ^{acc.} (*hidden-in*) magic (*the magic the* ~~acc.~~) up-to the word of truth.

In part to be employed-in the ^{acc.} things concerning (*around*) city ^{acc.}, and in part to be employed in the things concerning-
myself.

And now I am ready to send-away ^{acc.} the army, and to in-
vit ^{acc.} my ^{acc.} house, having taken ^{acc.} it by turn, and to give-
back ^{acc.} to him ^{acc.} for-an-equal-space-of-time.

And they fell-on ^{acc.} the grass, rows-by-rows (*rows^{acc.}, rows^{acc.}*),
hundreds and by fifties.

Of cinnamon and nard one ounce of each. (*Express "of*
it" by avà; and put "one ounce" in the accusative, preceded by
avà.)

He orders the soldiers to go-out five by five.

*Avà, signifying Upon, In, governs a dative in the Ionic and
Doric poets.*

Upon a golden sceptre.

An eagle sleeps upon the sceptre (*dor :*) of J

They found ^{acc.} the loud-voice Saturn

of a Gargarus (*the higher*)

assembly of the exp

pon the-

all come in

IV. *Prepositions that govern two cases, the Genitive and Accusative, are Διὰ, Κατὰ, Ὑπὲρ, Μετὰ.*

Διὰ.

Radical meaning, Through, so as to separate. [Hence, with accusative, On account of, For the sake of.]

GENITIVE. To proceed through a hostile ^{f^{em}} country (understood).

Throughout *the* day, *the* night, *the* year (*contracted form*).

If the ^{f^{em}} straight lines AG, DB, pass (*go*) through the centre.

He was lying extended ^{a¹} among *the* cattle; eating human flesh (*pieces-of-meat; contr:*) and drinking pure milk.

He ordered ^{a¹} (*arranged*) Tarquin to govern *them* for life.

He witnessed ^{a¹} this to *the* end.

Every third year. Every second day.*

The pleasures which-are (*the*) through *the* medium of *the* body.

As-altogether through the disobedience of one ^{ar^t} man *the* many were made ^{a¹} (*appointed*) sinners; so (*thus*) also through the obedience of one ^{ar^t} the many shall be made ^{f^{ut}} (*appointed*) just.

We figured ^{imp^f} to ourselves ^{dat} ten-thousand other fears vain. (*Express "in vain" by διὰ with the fem. of κενός, υπονοούμενον or some such word being understood.*)

To hold a knife in *the* hand.

To have in hand the *affairs* of the allies.

To see (*mark*) with the eyes. They bear *it* in memory.

You held ^{a²} ^{p^l} *him* in honor and admiration.

I had ^{a²} in expectation this end ^{ar^t} of life ^{ar^t}.

I will teach *you* how the territory may be ^{a²} ^{opt^m} (*become*) *secure* security.

* [With the ordinal numbers διὰ serves to express the recurrence of an action after a certain period of time, as in English "every." *Matthias*

It is in my (*me*^{d^{at}}) wish. You held^{a²} this in fault.

The army took^{a²} the thing in pity (*i. e. pitied the thing*).*

The council having learnt^{a²} this, took^{a²} the thing to shame (*i. e. was ashamed of it*).

To be fortunate (*i. e. To go through, &c.*)

Being angry with the Lacedemonians, (*i. e. Holding^{p¹} the Lacedemonians in anger*).

I am in fear. (*I arrive through fear*.)

The other Ionians went (*came-from, Ion. plur. pass.*) to war (*battle*) with Harpagus^{d^{at}}.

Quickly. (*Say, Through quickness*.)

Quickly. (*Put διὰ with gen. plur. neut. of ταχύς*)

Very shortly. (*Put διὰ with gen. plur. of βραχύτατος*.)

Villages, at-a-considerable-distance-from-each-other. (*Put διὰ with gen. neut. of πολύς*.)

To be within a mile of.

At-the-distance-of (*Through*) five stadia.

After a long time. After the eleventh year.

Worthy of notice above all others. †

ACCUSATIVE. Neither was the king able^{imp^f} to speak through ill-health^{art}.

For we have neither shoes through the brazier, nor armour through the Cobbler.

He was respected^{p¹up} for his fidelity.

Seven cities contended for the birth-place (*root*) of Homer.

They resolved^{a¹m} to throw^{a²} (*throw-in*) Miltiades into (*εἰς*) the pit^{acc}; and, had-it-not-been for the President-of-the-senate, he would have fallen-in. (*Express "would have" by ἂν with a. 2. indic.*)

The Peloponnesians expected^{imp^f} (*seemed*) to have seized

* [Διὰ, with the verbs εἶναι, ἔχειν, γίγνεσθαι, λαμβάνειν, and especially εἶναι, ἔρχεσθαι, constitutes various periphrases; the above examples being periphrases for οἰκτεῖραι, φοβεῖσθαι, &c.]

† [διὰ, præ, is peculiar to Herodotus. *Matthiae.*]

(*seized-down-upon* : a. 2. *with* ἀν) every-thing (*all*^{accusative plural}) without, had-it-not-been for the delay of that man.

Κατὰ.

Radical meaning, Down or Towards in a direction down, [and with the Accusative, Even with.]

GENITIVE.* Phœbus Apollo went^{accusative} (*journeyed*) down from the tops of Olympus, holding a bow and quiver covered-on-every-side.

Agamemnon rose-up^{imperfect} weeping (*pouring-tears*) as (*so-as*) a spring having-black-water, which pours its dark water down-from a lofty rock.

To pour (*give*) water^{accusative} upon the hand.

To make-a-descent^{accusative} under the earth.

Archers shooting at a mark.

To hit on the temple.

That (*To-the-end-that*) coming^{accusative} (*arriving*) on the rear of the enemy^{plural}, they might attack^{accusative} them^{dative}.

To introduce a decree against a city.

The punishment *denounced* against betrayers (*the*^{plural} *betraying*).

There was much praise *given* to the city. (*Properly, cast DOWN on it.*)

Which was the greatest praise (*encomium*) as-regarded you^{plural}.

If (*If-altogether*) you seek any one *thing* which-applies-to (*according-to*) all

To descend down a ladder.

The churches had peace through all (*whole*) Judea^{accusative}.

* “Κατὰ is joined with the DATIVE very seldom, and only by the poets.” Viger. “Κατὰ is never joined with the DATIVE. The observation of Viger was founded on passages ill explained.” Hermann.

Through all his (*the*) life (*duration*).

To vow a thousand he-goats. (*Put karà after "to vow."*)

To swear ^{a 1} by unspotted victims.*

ACCUSATIVE. After-that they sat ^{impf} (*without augment*) down-on couches and chairs in-order.

Now take (*seize-on* ^{a 2 m}) a repast down-in (*or along*) *the* camp.

To lie towards *the* west.

The Phœnicians were drawn-up (*Ionic plup. pass.*) right-against *the* Athenians; and *the* Ionians right-against *the* Lacedemonians.

Whose (*Of whom*) renown *is* extensive through Greece and the-middle-of-Argos (*middle Argos*).

On the voyage.

The wrath (*fury*) of Talthybius was rekindled ^{a 1} during the war of *the* Peloponnesians and Athenians as *the* Lacedemonians say.

During the former war they perpetually struggled ^{impf} (*without augment or contraction*) unsuccessfully; but in (*down-in*) the time about (*according-to*) Cræsus they had already become ^{plup} ^{mla} superior in the war ^{dat}.

Our-contemporaries.

The third from (*από*) Cadmus, *and* contemporary-with (*according-to*) Labdacus.

From that Bacchus ^{dat} who-is-said (*the being said*) to have sprung ^{a 2} from (*εκ*) Semele the *daughter* of Cadmus down-to (*ες*) my-time (*me*), *there are* (*is*) about (*according-to*) 1600 (*six-hundred and thousand*) years at-the-most.

To travel by land and by sea.

To be governed by (*or with*) force.

In (*or by*) turn.

With propriety.

The virgins came (*were-present*) with clamour ^{dat} and weep-

* { "To swear by the victim, touching it at the same time." *Matthias.* }

ing to their (*the*) fathers, who wept-in-turn ^{impf} seeing (*marking : Ionic*) their (*the*) children ill-used ^{pf}.

Through (*διὰ*) this plain ^{scn} the-Hyllus-and-other-rivers (*rivers and others and Hyllus*) flowing burst-together into (*εἰς*) the greatest river, called Hermus ; which flowing from (*ἐξ*) a mountain sacred to Dindymene ^{scn}, disembogues into (*εἰς*) the sea near (*down-in*) the city Phocæa. (*Put δὲ after "called."*)

The strangers and the-rest-of-the-company (*the other company*) were come ^{impf} to (*or for*) the spectacle.

For what have you come ^{a 2}?

I will explain (*Attic*) this which ye ask, on what (*what-any*) account he ill-treats me.

Having sailed ^{a 1 pl acc} in-order to-collect (*down-to*) booty.

A few of them chose-to-remain-idle-in-the-battle ^{impf} (*no augment*) in-obedience-to (*according-to*) the commands of Themistocles ; but the greater-part chose not to do so.

According-to Pindar. (*That is, As Pinder says. Used in quotations.*)

I-for-my-part have so-greatly longed ^{pf} to hear ^{a 1} you, that (*so-that*), if (*ἀν*) you were-to-make (*pr. subj. mid.*) on-foot the tour to-Megara, and as-Herodicus-did, (*according-to Herodicus*) having got-to ^{a 2} the wall ^{dat} should come-back ^{a 2} again, I would not (*οὐ μὴ*) leave (*leave-by : a. 1. pass. subj.*) you ^{scn} (*or, be left by you*).

You will find *your* father and mother to be very-different-people-from (*not according-to*) Mithridates.

I am not a rhetorician after-their-manner (*according-to them*).

Xenophon ^{art} surpassed ^{pf} the simplicity of Plato in his-own-peculiar-simplicity (*simplicity dat the according-to himself*).

The Arcadians were governed-by-kings ^{impf} in-a-manner-peculiar-to (*according-to*) themselves.

If I seem to-any-one to speak weightier (*contracted form*) words than what-accords-with (*according-to*) myself (*i. e. my person, character, or custom*).

They are wise *with* some greater (*contracted form*) wisdom^{acc} than what-accords-with (*according-to*) man.

The tendencies pertaining-to (*according-to*) the body.

Having sinned^{a2} against (*towards*) himself, he has punished^{impf} himself more than his-sin-deserves (*according-to the sin*).

He is fair as-regards (*according-to*) the body, but is on the contrary ugly as-regards the mind.

An attendant (*minister*) places-by (*lays-by : Poet :*) him^{acc} eating and drinking, whensoever fatigue invades^{a2} him as-to his limbs.

The Lacedemonians fighting (*Ionic*) indeed *one* by one, are inferior to no (*not-even-one*) men^{acc}; but *when* in-a-body, are the bravest of all men.

Seven-at-a-time. (*By seven.*)

The Corcyreans, making-the-attack badly and with few-ships-at-a-time (*by few*^{acc})....

Every month, day, year.

Village-by-village. (*By villages.*) City-by-city.

The *things* that-concern (*according-to*) us.

Υπερ.

Radical meaning ; Over. [Hence with the Genitive, For, On account of ; and with the Accusative, Above, More than, &c.]

GENITIVE. Him (*The*) he hit^{a2} (*threw*) in his head^{acc} over the ear.

The sun moving over us and our (*the*) roofs....

High above the earth.

The maid-servant (*minister*) poured^{impf} (*poured-upon*) water-to-wash-with upon the silver caldron.

I shall speak (*converse*) upon (*or of*) these subjects.

To fight-in-behalf-of any one. (*Properly, To stand and fight OVER any one so as to protect him.*)

To sacrifice for the city.

We are unable to provide the *things which would be useful* for our-future-circumstances.

To be alarmed for any one.

Beseech him (*Poet* :) for-the-sake-of *his* father and mother and child (*offspring*).

I beseech you for-the-sake-of *the* blessed Gods.

Die not (μή) for me (*this man*), nor I for you.

This *man*, being king, takes-an-oath for (*or, instead of*) all the land.

These having assumed ^{acc} the magistracy, begged-leave ^{imp} to levy others in-the-room-of *the* soldiers who-had-died (*the having died-off* ^{acc}) in (εν) the war with (προς) the Antiates ^{acc}.

To fight for (*i. e. in order to obtain*) the royal (*kingly*) house ^{pl}.

Not on-account-of (ἐνσχα) a private desire-of-power, but on-account-of an ambitious-desire ^{acc} for the-public-good.

ACCUSATIVE. *Their* sacrifices are these. When (*If-consequently*) they have begun-with (*begun from* : *a. l. m. subj.*) the ear ^{acc} of the beast, they throw (*toss*) it over the house.

Ability above man.

You contrive (*machinate*) to escape-from my ^{acc} recitation ^{acc} beyond Proteus ^{acc} (*i. e. beyond what Proteus could do*).

A thing dreadful and intolerable beyond all things.

More-than (*over*) forty men.

Through their folly ^{dat pl} (*Ionic*) they have griefs even beyond fate (*allotment*).

Μετὰ.

Radical meaning, Close with. [With the Dative, a poetical usage only, it signifies Among, In; with the Accusative, Behind, Next.]

GENITIVE. (*Put this sentence in the Doric form.*) O Health, eldest ^{acc} (or most venerable) of the happy-Gods, may I abide ^{opt} with thee the remainder ^{acc} of my life. For if there is any grace

(*beauty*) either of wealth or of children (*offspring* ^{pl}), or of empire, or if *there is* any other delight to men ^{dat} from-the-Gods, with thee, blessed Health, it has flourished ^{pf mid}, and *with thee* the spring of the Graces shines.

In (*ev*) no (*not*) long (*much*) the illness descended ^{impf} into (*as*) the heart with a violent ^{acc} cough.

They became-superior-to ^{a 2} their (*the*) enemies ^{acc} with (*or, by means of*) craft and art.

They do not lie unhonored in oblivion.

On (*In*) that occasion ^{art} when the Barbarian was bringing-on all ^{dat} persons slavery, there were on-his-side (*with him*).

DATIVE.* The eagles ^{dual} were flying along-with *the* blasts of *the* wind.

I, wretched ^{art} (*unable-to-stand*) woman, was queen among the Idæan women ^{dat} and conspicuous among *the* virgins.

I now sit in your place-of-assembly, desirous of return, praying both *the* king and all *the* people.

Last ^{acc} (*Remotest*) among his associates.

He was weaving another device in *his* mind (*intellects*).

Apollo killed ^{impf} (*utterly-slew*) *the* pilot of Menelaus, *as he* was holding ^{acc} the rudder of *the* running (*going-fast*) ship (*Ionic*) between *his* hands.

ACCUSATIVE. Whom I love most next-to you.

A city ^{acc} the richest in (*ev*) Asia ^{art} next-to Babylon.

Sailing after (*or, in search of*) brass.

Go (*Arrive* ^{a 2}) after *the* Trojans and *the* Greeks.

Having sent ^{a 1 acc} for a horse vehicle.

There a monstrous man dwelt-within ^{impf} who fed ^{impf} *his* cattle alone afar-off; nor did he hold-any-intercourse ^{impf} with others, but being apart-from *others* knew (*had ascertained*; Attic) unlawful ^{neut} practices.

Thus (*The* ^{dat neut}) even (*at-least*) Neptune, even though (*if*) he wishes (*is-inclined*) much otherwise, would suddenly

* "Μερά is found with a DATIVE in poetry only." Valpy.

turn (*upset* : a. 1. opt. *Æolic with κε*) his mind so-as-to-be-in-unison-with (*close-with*) your and my mind (*heart*).

The things which Themistocles ^{art} had ^{opt impf} in hand ^{p^l}, he was able also to manage ^{a¹}; and he was-not-wanting-in (*had not been estranged*) judging ^{a¹ inf} aptly in matters in which ^{sec} he was ^{opt impf} inexperienced.

The women tell the thing at-night to-their-husbands, and on (*or with*) the next day the rumour went ^{impf} (*progressed*) through (*διὰ*) the city ^{sec}.

Neither (*Not-and*) is he able to sleep by-night, nor (*not-and*) remain by day where he is (*subj* : with *άν*).

On the third day.

Night ^{acc} and day. (Put *μετὰ* before "day.")

Prepositions governing the Genitive, Dative, and Accusative, viz.

'Αμφι, Περι, 'Επι, Πρὸς, Παρὰ, and 'Υπὸ.

'Αμφι.

Radical meaning, About. [Hence, Concerning.]

GENITIVE. They dwell about the city (*Ionic*).

I reject the vision which I saw ^{a²} (*beheld*) concerning my dear daughter.

As when a lion and a boar fight ^{dual} about a small fountain.

I beseech you on-account-of Phœbus.

DATIVE. I recognise ^{a²} him well; for he has a broad shield about his shoulders.

I have feared ^{pf mid} about your fortunes.

My (*Me^{d^{at}}*) heart is tormented about the warlike Ulysses, (*Ionic*).

A bird sitting about the high (*high-leaved*) boughs of an oak or fir.

ACCUSATIVE. They sit about the solemn water of Pirené.

To be cast-out ^{p1} in the sand. (*Ἀμφὶ means here, so that the sand surrounds the body.*)

She spread (*a. l. m. : the σ rejected*) her white arms ^{dual} around her dear son.

Those (*The*) about Priam.

The *things* concerning the war.

That day ^{acc} (*art.*), and the entire following night, they were engaged ^{impf} about these *things*.

Of the allies died ^{a2} (*died-off*) about 13,000 (*the ten thousand and three thousand*).

They were *employed* about these *things*.

To be now *employed* (*i. e. To have*) about themselves.

Being (*Having become* ^{a2 m}) about sixteen ^{art} years old.

About dusk.

Being-distant about thirty ^{art} stadia.

Περί.

*Radical meaning, About.**

GENITIVE. He placed ^{a2 m} near (*πὰρ*) him a variegated couch, that (*to-the-end-that*) he might question ^{opf} him about his absent father.

I do-not-know-at-all-what (*have not-any-one* ^{aout}) to do about the man.

He asked ^{a1} experienced ^{art} men what (*whichever*) he-ought (*it behoves*) to do in-regard-to the undertaking.

As-concerns (*About*) eating and drinking he was thus habituated-to-act ^{pf pass part}.

Alarmed lest he should plot ^{a1 opf} (*Æolic form*) any thing against him.

If (*If-altogether*) we-must commit-injustice ^{inf}, it is most de-

* [The most universal sense is, "In consideration of," "In respect to." *Matthie.*]

corous to commit-injustice (*about, or*) for-the-sake-of obtaining a kingdom.

To fight for *one's* country.

Not-at-all-does-it-behove-us to run-into-danger for the of fences of-others (*gen. pl. of ἀλλότριος*), as if we were guilty^{acc}.

Begging^{a1 mid p1} only *that* the free persons might go-away^{a2 inf} for whom they had exchanged^{a1} (*interchanged*) the prisoners of the Tusculanians.

This man wishes to be above* all others.

The Phæacians are skilled above all men in-rowing (*to row*) a swift ship (*Ionic*) in (*εν*) the sea.

Having appointed-instead^{a1 p1} other captains and Sicinnius^{art} head (*ruler*) over all.

The aristocrats wishing above every *thing that* the mode-of government should not (*μὴ*) be altered^{inf}.

The-Volsci-wish-particularly (*It is Volsci dat above much neut*) to settle^{a1 m} the complaints with (*πρὸς*) the Romans^{acc}.

To consider (*make mid*) of the greatest^{neut} consequence. (*Properly, To value beyond what is of the greatest consequence.*)†

DATIVE. To wear a gold ring about the hand. Clothes^{acc} which they had^{impf} about *their* bodies.

To dance about *the* altars.

When (*ὁπότε*) a man is wounded (*βλήεται*) fighting (*Ionic*) about (*or for*) his possessions, either for *his* oxen or *for his* white-sheep. . . .

To fight (*contend*) for his country.

He feared (*was-affrighted*) for *the* shepherd of *the* people^{p1}.

I am-afraid to speak^{a1} to (*opposite-to p1*) you on-account-of *my* ancient (*primitive*) dread of-you.

ACCUSATIVE. Phœnicians dwelt^{impf} about (*or round*) all Sicily^{art}. i. e. [*in the whole of Sicily round about.*]

* *Περί* in this sense seems allied to *πέρα* and *πέραν*. [In Homer *περί* often signifies *præ*, and expresses a preference. *Matthiæ*.]

† [*Περί*, with the verbs *ποιεῖσθαι*, *ἡγείσθαι*, *τιθεῖσθαι*, *εἶναι*, is put in phrases of valuing.]

Round (*αὐτῇ*) about a spring we offer-up perfect hecatombs to the immortals.

Those (*The*) about the court.

To be occupied about any thing.

Rhetoricians. (*The about rhetoric.*)

Grammarians. (*The about Grammar* ^{acc.}.)

Orators. (*The about words* ^{acc.}.)

Philosophers. (*The about wisdom* ^{acc.}.)

Those-who (*The*) concern-themselves-much ^{part.} about philosophy ^{acc.} dispute about the exercises ^{acc.} (*the exercises the*) of the mind (*soul*).

The pleasures which-belong (*the*) to the body.

Socrates is now ill with the disease (*the disease the*) of the strangury.

To speak about any thing.

To offend against any-one.

About this (*this the*) time ^{p.}.

When it was now (*already*) about day-break ^{acc.}....

It was habitual with the Tarentines ^{dat.} to be drunk about the time-when-the forum-was-full.

About the setting of the sun.

About the time of the lighting ^{p.} of the candles.

Having sunk ^{acc.} about seventy ships, they erected ^{acc.} a trophy.

About three thousand.

Having come (*driven: pf. Attic.*) to (*towards*) somewhere about his eightieth year.

Somewhere about a thousand in number. (*Say, Thousand* ^{acc.} about somewhere the number ^{acc.}.)

'Επὶ.

Radical meaning, Close upon.

GENITIVE. The women bear burdens ^{acc.} upon their (*the*) shoulders.

A broad-leaved olive at *the* head (*highest part*) of the
bour.

Standing ^{pr} (*pf*: poetic) near the doors (*Ionic*).

To stay ^{a 1} by the river.

To swear by the entrails (*That is, To stand near and su*

To sail towards Samos.

The way (*way the*) leading (*carrying*) to Caria.

To go (*go-on*) the ^{acc} ^{com} way leading to Cilicia.

Before witnesses. *In the time of* Cecrops.

In-time-of peace. Speaking about the fair boy.

To have *one's* name after any-one.

After me (*i. e. Following my example*).

I can-not conjecture ^{a 2} on-what-account. . . .

Having alone of *all the* Lacedemonians always this arra
ment-in-battle ^{art} peculiar-to (*upon*) themselves.

They live (*inhabit*) in-a-manner-peculiar-to (*upon*) themse
(*i. e. They have a peculiar form of government.*)

Looking-forward-to that-which-concerned (*the^{acc} upon*) t
selves merely.

Those-who-are-appointed (*The*) to-the-charge-of (*over*
fairs ^{art}).

Private-secretaries. (*The over the letters.*)

To stand ^{a 2} four-deep (*upon four*).

The descent was by one *at a time*.

DATIVE. In-our-power.

To be under-the-direction-of soothsayers.

To do any *thing* under-the-direction-of any-one.

Woman is-by-nature (*springs-up* ^{a 2}) prone to tears.

As-far-as-depends-on (*The^{acc} upon*) me.

Megacles ^{art} sent-a-herald ^{impf} to Pisistratus ^{dat} to en
whether he would choose ^{opt pr} (*be-inclined*) to have his (*his*
daughter ^{art} as a wife, on-condition-of-obtaining (*upon*) th
vereignty.

Who will perfect (*xsv with a. 1. opt. Aeolic*) this work
me ^{dat} on-the-condition-of (*upon*) a great present? There

be to him ^{dat} a sufficient reward : for I will give him a carriage and two horses having-large-necks.

For how-much would you ? (*Express "would" by ἂν with opt. of βούλομαι.*)

You have given ^{acc} much money to Protagoras ^{dat} for-teaching-you (*upon*) wisdom.

You succoured ^{acc} us, coming from (*ἀπὸ*) inhabited cities ^{acc}, and in-order-that-you-might (*upon the acc* : *with infin.*) live-in them for-the-future.

Lest any robbers should appear ^{acc} to you ^{dat} with-a-view-to-do-you (*upon*) hurt.

You did not learn ^{acc} this ^{acc} science in-order-to-exercise-it-as (*upon*) a profession, but with-a-view-to (*upon*) instruction, as becomes the private-citizen and the liberal man.

To lead any-one to execution.

Would it not be (*opt. with ἂν*) great (*much*) ignorance and infatuation to use to-the-purpose-of (*upon*) mischief the ^{acc} things which were made ^{acc} for-the-purpose-of (*upon*) utility ?

Ambition has entered ^{acc} into (*εἰς*) many houses and fortunate cities and has departed ^{acc} to the destruction of those-who-entertained (*of the* ^{acc} using) her : After whom you are mad (*Attic. Make "and has departed" one word*).

I-for-my-part particularly admire ^{acc} Homer for epic-poetry, the son-of-Melanippus for dithyrambic-poetry, Sophocles for tragedy, Polyclitus for statuary, Zeuxis for painting.

To pride-oneself upon any thing.

They seize-on Peripolium which was by the river.

To end-life ^{acc} having (*with*) children.

Having (*With*) a daughter bereft-of-her-mother, a daughter whose (*whom* ^{acc}) name was Phronime ; having (*with*) her, he married ^{acc} another wife (*woman*).

To drink with one's (*the*) food (*meat*).

To sing over one's (*the*) cup (*drinking-cup*).

He promised ^{acc} to give ^{acc} him his (*of himself*) sister, and money (*riches*) with her.

To sit (*rest*) and-weep (*with tears*).

Do not ($\mu\eta$) pass ^{P1} into ($\epsilon\varsigma$) *the* recess of *the* temple (*houses*) without-having-sacrificed-sheep (*upon unsacrificed cattle*).

The friends, who-are (*the being*) not ($\mu\eta$) friends in calamities ^{art}, possess *the* name, but not *the* reality of *friendship*.

He stood-up ^{a 2} *immediately* after him.

Besides these *things*. (*That is, Moreover.*)

Holding ^{acc} a vessel on her (*the*) head.

Pear ripens on (*or after*) pear, apple on apple, grape on grape, and fig on fig.

Pericles, the son of Xanthippus, was chosen ^{a 1} to utter a *funeral oration* over these men.

A stone lion stood ^{Pf} over Leonidas (*i. e. over his grave*).

The persons appointed-to-the-charge-of (*over*) the engines.

He sent ^{a 1} him as-a-commander-of (*over*) the army.

ACCUSATIVE. To mount on a horse.

The crocus-vested Aurora was diffused ^{impf} over all *the* land (*αἶα*).

Now I have arrived ^{a 2} here, sailing over *the* wine-colored sea to strange men.

And farewell ; I proceed, as you see (*mark*), to *the* deed.

To go (*go-on*) to a hunt.

To go to a show.

To go for water.

We are present for this very ^{accut} purpose that-we-may ($\acute{\omega}\varsigma$ *with part. fut. dual*) exhibit and teach.

With regard to (*The* ^{accut} upon : *in one word*) this girl ^{art}.

O daughter, you-must-not-tell this to (*or among*) the mob.

Cræsus ^{art}, having finished ^{a 1} these *things*, sent-off ^{impf} to ($\epsilon\varsigma$) Delphi two great goblets, gold ^{sing} and silver ^{sing}. The gold one lay ^{impf} on *the* right ^{P1 accut} to one entering ^{a 2 dat} (*going-into*) into ($\epsilon\varsigma$) the temple. (*Put this sentence in the Ionic form.*)

For *some* time. For two days. For forty stadia.

The land is fruitful ; and, when (*if-consequently*) it yields-fruit ^{sub} most-fruitfully, it yields (*brings-out*) about a-hundred-fold ^{accut P1}.

Ἦρός.

Radical meaning, Towards.

GENITIVE. Towards *the* south.

The infantry and all the cavalry (*mare*) passed ^{impf} (*journeyed-through*) over (*κατὰ*) that-one (*the other*) of the bridges which lay (*the*) towards the Euxine-Sea; and the beasts-of-burden and the servants passed over (*κατὰ*) the ^{acc} bridge which lay towards the Ægean ^{neut acc} sea.

Sleep comes (*has journeyed* ^{a 2}) most delightful towards morning.

Let these (*dual*) be (*imperative dual*) witnesses (*dual*) both before *the* blessed Gods and before mortal men.

I supplicate you before (*or by*) your ^{art} child and *the* Gods, do-not-betray us.

By *the* Gods, help ^{a 1 pl} us.

To do nothing unjust either (*not-and*) before *the* Gods or (*not-and*) before men.

A turn-of-mind impious towards *the* Gods and base (*shameful*) towards men.

Giving (*Bringing-on*) his (*the*) vote against *his* enemy (*inimical man*).

Agreeably-to *his* inclination. (*Properly, in a direction towards it.*)

The attempt is agreeable-to-the-character-of (*towards*) *the* man.

It is not the-part-of (*towards*) this (*the*) city to recede the-least (*not-even by-the-side-of so-little acc neut*) from its (*the*) ancient (*of-old*) highmindedness ^{gen}.

He declared (*pointed-out-the-way impf*) that it was the-part-of (*towards*) a timid (*bad*) man to indulge such lamentations always.

Each man will make (*a. 1. Æolic opt. with en*) his (*the*) choice

of (*about*) his (*the*) mode-of-life ^{sc^a} according-to his turn-of-mind.

Being Athenians on-the-part-or-side-of (*the*^{acc neut pl} towards) their mother.

Free ^{acc} on-the-side-of both his father and mother.

A maternal grand-father. (*Say, A grand-father the towards mother.*)

Related-by (*The by*) blood.

He takes the admonitions in-the-light-of (*towards*).

To speak ^{s^a} (*remark*) on-the-part-of (*towards*) the accused ^{sing}.

Callias seems to me ^{dat} to be much on-the-side-of (*i. e. in favor of*) Protagoras.

He said that the eagle ^{acc} was ^{inf} propitious-to (*towards*) him.

Teaching them that it was ^{inf} to-the-advantage-of (*towards*) the senate that-there-should-be (*the*^{neut acc} to be) many tribunes ^{acc} of the people.

He interpreted ^{impf} the oracle to-his-own-advantage (*towards himself*).

Which is rather in-favor-of those-who-have-acted-unjustly (*the*^{pl} having acted-unjustly ^{pf}).

This is to me for good ^{neut}.

That will-be (*become* : opt. a. 2. with *av*) bad (*towards* bad^{neut}) for the enemy ^{dat pl}.

I suspect that-I-shall-not-go-unthanked either (*not-and*) on-the-part-of you ^{pl}, or (*not-and*) on-the-part-of all Greece ^{art}.

Be suspicious-of nothing bad on-the-part-of (*or from*) a good man.

Learned men meet-with (*get*) unfriendly envy from the citizens.

That-which-was (*The*^{neut}) doing (*making*^{pass}) on-the-part-of (*or by*) the Lacedemonians.

To be prevented *doing so* by a vile-fellow.

To be courted by all.

It was confessed ^{pf} even by an adversary.

Impelled by *his* crimes he beat-out ^{a 1} both-his-eyes.

Ill-in-mind in-consequence-of *his* (*the*) misfortune, he imprecates most unholy curses *on his* children ^{dat}.

For what (*of-what-kind*) fault am I undone ?

DATIVE. Towards (*or near, just by*) the city.

He is whole-in-limb, free-from-disease, fortunate-in-his-children, *and* handsome : and if further in-addition-to* these *things* he shall end his (*the*) life well, this *man* is worthy to be called ^p happy.

He is young, and besides his-youth (*the young* ^{acc}) *he* is delicate.

Besides its-being-blameable *it* is also ignoble.

Plato ^{acc} independently-of *his* malignity ^{acc} was also ambitious-of-fame.

We were engaged in this disputation ^{acc}. (*Properly, We had our minds bent TOWARDS it.*)

I am wholly (*whole*) taken up with this ^{acc} business.

They said (*affirmed* ^{a 2}) that he ^{acc} had long got-up ^{ind} and was ^{inf} busy with writing letters.

If they were able ^{a 1 pass opt} in-any-way to persuade ^{a 1} any ^p either of the cooks or of those (*the*) whose business it was to attend to the cups (*tumblers*).

To be busy with† himself (*i. e. with his own reflections*).

ACCUSATIVE. Look ^{a 1} (*See*) towards them, look ^{a 1}.

The does, just-as if they were winged, leaped ^{impf} towards heaven ^{acc}.

The Persians pursued ^{impf} the cavalry (*mare*) of the Scythians (*Ionic form*) towards the east.

He went-away (*travelled-away* ^{a 2}) to Olympus.

To reply to the *things* asked.

What is this to the purpose ?

What *things* a boy learns (*a. 2. subj. with à*), these *things* he is wont to preserve ^{a 1 m} to old-age.

* For in going towards an object, we go to ADD or JOIN ourselves to it.
† See the examples on the Accusative.

You say *that* the Nymphs ^{acc} (*Nymphs the*) of Achelous, and Pan the *son* of Mercury, are ^{inf} more skilful in-respect-to *composing* orations *than* Lysias ^{acc} the *son* of Cephalus.

To speak for (*properly, in regard to*) the best ^{neut}.

Having lied ^{a 1 m} with-a-view-to interest.

They differ with-respect-to the mode-of-government.

They differ about the notion of eloquence.

Complete in virtue.

The *things relating* to us. (*That is, Our affairs.*)

As-far-as-concerns the city.

It rests (*is*) with* ourselves both to (*the neut*) *be spoken of* well and to-be-spoken-of (*the neut to hear*) ill.

To distribute ^{a 1} to each ^{pl} in-regard-to (*or, according to*) their dignity.

According-to circumstances (*the happening neut pl*).

They did not judge-of ^{impf} happiness ^{art} by money.

To administer all *things* according-to what-was (*the neut*) proper.

To live conformably-to another (*i. e. another's desires or rules*).

Conformably-to the statement of the Babylonian, who asserted ^{a 1} *that*, as-soon-as-ever mules should bring-forth ^{a 2 sub}, the wall then should-be-taken (*to be-taken-captive fut*); conformably-to this ^{art} saying, Babylon ^{art} seemed ^{impf} to Zopyrus ^{dat} to be capable-of-being-taken.

The depth was not in *the* proportion of the width.

I wish to speak ^{a 2} (*remark*) the truth (*the true pl neut*) and not according-to your ^{art} words (*i. e. not taking your words for a pattern*).

Lest (*In-order-that-not*) he should take ^{a 2 sub} the thing as (*towards*) an insult.

To fly with the wind (*blowing*).

We think (*have obtained pf pass the dispositions*) according-to (*the*) circumstances.

* Properly, it concerns us, it belongs to us, it is our property, it is in our power.

An (*The*) incredible number (*concourse*) is said to have perished (*utterly perished*^{acc}), if-you-compare-it-with the size of the city.

The wisest^{acc} of men will appear^{acc} an ape as-compared-with (*towards*) God.

Vile^{acc} in-comparison-of you^{acc}.

Egypt presents (*holds-out-to*^{acc}) more-memorable (*Ionic*) works than (*towards*) any (*every*) country (*territory*).

He dared^{acc} to praise^{acc} my-actions (*me*) as-compared-with your^{acc} actions.

The generals of the Athenians consulted^{acc} in-the-mean-while with-a-view-to (*or conformably to, on occasion of*) the past calamity and to the present universal want-of-strength in (*ev*) the camp.

Conformably-to this vision^{acc} I have hastened^{acc} this marriage^{acc}.

On-account-of these *things* reflect (*ruminate*.)

For what^{acc} reason do you say it?

On-account-of these *things* abuse Creon.

For-the-sake-of-doing a favour.

For the sake of food.

It has been determined *by the* Greeks^{acc} to slay^{acc} your child^{acc} near (*or towards*) the tomb of Achilles (*the Achillean tomb*).

To be reconciled to an (*the*) enemy.

To make^{acc} a treaty^{acc} with the generals of the Athenians.

To weep (*cry*) and moan myself^{acc} (*self*) with myself (*αὐτή*).

To compare any-one with another.

With accuracy. With contumely.

With unsparingness. With pleasure.

The rein of Jove constrained^{acc} him to do these *things* against-his-will (*with violence*).

I have come^{acc} (*borne-myself*) bearing a note to you^{acc} in-addition-to the *things* before written^{acc}.

So-that *there* perished ^{a 2} ^{inf} (*utterly-perished*) of them about *seven-hundred*. (*Properly, towards that number.*)

He placed ^{a 1} (*made-to-stand*) his spear against (*properly, towards*) a long pillar.

To make ^{a 1} ^m ready (*prompt*) the *things necessary* against the enemy ^{p 1}.

This amulet ^{a 1} is-good (*makes*) against deadly poisons.

Against day-break (*day*).

Παρά.

Radical meaning, Along side of, or By the side of. [With the Genitive, From beside ; with the Dative, Near ; with the Accusative, Towards, or, In the near vicinity of.]*

GENITIVE. O Bacchus (Βαχχέως, ἑως), dwelling-in Thebes^{acc} the mother-city of the Bacchanals by-the-side-of the wet streams of Ismenus.

Having drawn-out ^{a 1} ^m a knife from-beside his thigh.

To go (*proceed*) from-beside any-one.

The deserters (*having deserted* ^{a 1}) from-beside the king.

To report from the council.

Messengers (*The*) from you.

For there is no-one so (*thus*) supine who (*whoever*) would choose (*receive* : a. 1. m. opt. with *ἀν*) to accept (*accept-from* ^{a 2}) this power (*the power this*) from his (*the*) ancestors.

I paid ^{a 1} with-my-own-money (*from me*).

From themselves. (*That is, Voluntarily.*)

DATIVE. To (*δε subjoined to the substantive*) the place-of-assembly^{acc} of the Phæacians which had been built (*fabricated*) along-side-of *their* ships.

The boys do not eat (*feed-on*) beside *their* mother, but beside the teacher.

[* In the Poets *παρά* with the Genitive sometimes signifies also ; " at, or, near." *Matthias.*]

O child, what are you babbling? You must not (οὐ μὴ) bawl-out ^{a 1} ^{acc} these things among the rabble.

No-one of the Persians, either (not-and) of those-who-were-born afterwards or (not-and) of those-who-were-born (the) before, surpassed ^{a 2} ^{acc} the beneficent-conduct of Zopyrus except (unless-it-be*) Cyrus ^{acc} alone, in-the-judgment-of-Darius (by-the-side-of Darius judge).

He said ^{a 2} (asserted) that those, whom he had ordered ^{a 1}, must (χρῆναι) go (go-on ^{inf}) to Tissaphernes. (Properly, along side of Tissaphernes.)

ACCUSATIVE. He walked ^{a 2} pensive by-the-side-of the shore of the much-resounding sea.

One man shall-stand ^{inf} ^{mid} along-side-of another man armed-with-a-sword ^{acc}.

When (ἥμος) the sun set ^{a 2} and darkness (obscurity) came, they-laid-themselves-down by the cables of the ship (Ion.).

They led Psammenitus to Cambyses. (I. e. by his side.)

The two went ^{dual} ^{impf} back towards the ships of the Greeks.

The affairs of the Greeks came (became ^{pf} ^{mid}) to this ^{acc} ^{pass}.

Syracuse ^{acc} came to so-great ^{acc} ^{pass} a pitch of danger.

At the very moment of the commission of the acts of injustice. (say, By-the-side-of very ^{acc} ^{pl} the acts-of-injustice.)

At dinner ^{acc}.

On the journey.

Fearlessness ^{acc} in-the-midst-of disasters ^{acc}.

Through his (the) whole life.

Let us consider (speculate-on : a. 1. m. subj.) Miltiades ^{acc}, examining him along-side-of Lycurgus ^{acc}.†

* The origin of *ἔτι μὴ* in this phrase will be clear from this sentence : "There was nothing but love in the letter." *Ὅτι μὴ ἔπος* will mean, which was not love.

† [*Παρά* with the accusative sometimes denotes comparison or contrast; when objects are placed side-by-side so as to allow of examination and comparison.]

Considering (*Marking*) the institutions of those as-compared-with (*by-the-side-of*) the institutions of the others.

He thought ^{impf} (*regarded*) no-one adequate to the task, in-comparison-with himself.

Achilles despised ^{a 1} danger ^{art} in-comparison-with doing (*the neut to endure* ^{a 1}) any thing disgraceful.

He becomes, if-compared-with (*himself* ^{nom} *by-the-side-of*) himself, more apt every (*κατὰ*) day ^{acc}.

We-must survey and examine each ^{neut pl} of the things which-have-happened variously according-to the occasions *on which they happened*.

Men ^{art} live (*pass-life*) as (*just-as*) Gods, if-you-compare-them-with (*or beyond*) the other animals.

More frequent eclipses of the sun took-place ^{a 2} compared-with those ^{neut} recorded as taking place formerly (*from the formerly time*).

If I alone were-in-danger ^{impf} (*ran-a-risk*), I should have regarded (*made : a. 1. m. with αὐ*) the circumstance as (*by-the-side-of*) nothing.

Having regarded ^{a 2 m} (*placed*) his-own (*the of himself*) safety as (*by-the-side-of*) a slight ^{neut} matter.

To regard any thing as (*by-the-side-of*) less ^{neut} (*i. e. of less importance*) than-is-fitting.

We have become ^{pf mid} superior-to-our-enemies by far (*much* ^{neut}). (*See the Note.**)

He retreated ^{a 1}, to so-great ^{neut} an extent worsted ^{a 1}.

Let-us-not-depart so-much (*by so-much* ^{neut}) from the divine (*godlike*) equality ^{gen}.

By so-little ^{neut} did Macrinus to escape ^{a 2} (*fly-from*) his-pursuers (*the* ^{acc} *pursuing*). (*That is, So nearly did Macrinus escape his pursuers. Here κατά τοσούτον expresses the opposite to what it*

* I have chosen to make this and the following constructions to depend on the COMPARATIVE nature of κατά; though the third note in p. 73, may suggest a more correct account of them.

did above. But *παρά*, as marking comparison, expresses more or less, as the case may be.)

He would have been overtaken, had it not been that his pursuers turned from the straight path. (Say, *He was not seized-down-upon* ^{a 1} *by so-much* ^{a 2} *by as-much-as* ^{a 3} *the* ^{a 4} *pursuing* ^{a 5} *turned-from* ^{a 6} *the straight* ^{a 7} *(e m s e n.)*)

The Illyrian nations, which-are (*being*) narrow, make ^{a 1} *the* ^{a 2} *Germans* ^{a 3} *bordering-on-with* ^{a 4} *and neighbours* ^{a 5} *with the* ^{a 6} *Italians* ^{a 7} *only* ^{a 8} *by so-slight* ^{a 9} *an interval*.

You avoided ^{a 1} *destruction* ^{a 2} *only* ^{a 3} *by a little* ^{a 4}.

A few votes more and he would have been degraded. (Say, *He was degraded* ^{a 1} *within a few votes*.* *Παρά* has here an opposite sense to what it has in the last sentence.† See the observation in the fourth sentence above.)

He was very near gaining his cause. (Say, *He gained* ^{a 1} *the* ^{a 2} *cause* ^{a 3} *within a little* ^{a 4}.)

The city was very near being taken. (Say, *The city came* ^{a 1} *within little* ^{a 2} *to be taken-captive*.)

Having brought-up ^{a 1} (*a. 2. with Attic reduplication*) *the* ^{a 2} *engines* ^{a 3} *to the walls,* ^{a 4} *and having come* (*arrived* ^{a 5}) ^{a 6} *within a little* (*brief* ^{a 7}) ^{a 8} *of-taking* (*of the* ^{a 9} *to capture* ^{a 10}) ^{a 11} *the city.* (See the Note.‡)

He was all but killed. (Say, *He came within nothing to be taken-aside* ^{a 1}.)

They very nearly got the victory. (Say, *They came within little* ^{a 1} *of victory*.)

* Viger translates the sentence: "Pauca defuere suffragia, quo minus ignominia notaretur."

† According to the last sentence, this should run: *Παρά ὀλίγας ψήφους ΟΥΚ ἐτιμώθη.* By a few votes he was NOT degraded. That is, It was only by the absence of a few votes more that he was not degraded.

‡ In this sentence the following constructions are proposed: 1. *Ἐλθόντες βραχὺ παρὰ (from) τοῖς Ἰλλυρίαις.* 2. *Ἐλθόντες παρὰ (up to) βραχὺ (a short distance from) τοῖς Ἰλλυρίαις.* These constructions may be applied to the preceding sentences.

Having suffered ^{pl mid pl} some-things (*the^{acc} indeed*), and
(*but*) having-gone-near-suffering (*Say, within nearly having ar-
rived^{acc} to suffer^{acc}*) others (*the*).

He was very far from taking the city. (*Say, He came within
much^{acc} to capture^{acc} the city^{acc}.*)

He has fallen very far short of the successes of the past year.
(*Say, He came within much^{acc} of the successes in-the-past-year.*)

Far-short (*Within much^{acc}*) of the value.

Far-below (*Within much^{acc}*) expectation ^{acc} (*gen.*).

Below *his* strength (*ability*).

Above (*or beyond*) *his* strength. (*See above. Παρά, as a
comparative particle, admits of either sense "above" or "below."**)

It shall appear ^{mid} to you ^{dat} a wonder and beyond expecta-
tion ^{pl}.

If there is any other idea of learning besides (*or beyond*)
these ^{ferm}.

They were all slain ^{acc pl} (*taken-off*) except a few.

Beyond (*or contrarily to*) decorum.

Contrarily-to nature.

Out-of tune.

Nor did this *man* so-much increase-in-power ^{pl pass} by his-
own (*the of himself*) strength (*robustness*) as (*as-much-as^{acc}*)
by our ^{acc} negligence.

For why?

All despond on-account-of him..

Old-men and youths going-together alternately (*by-the-side-
of one^{mass}*).

Inflicting ^{ing} one-on-the-other ^{dat} stroke for stroke,

Every-other-day. (*Day^{acc} beside day.*)

Every (*Beside*) third day.

* [*Ἐν, Προς and Παρά, when they take the accusative after them, have
significations nearly similar. Ἐν denotes the motion of a body so as to
touch upon another; πρὸς, of one body moving forward to or towards an-
other; and παρὰ, of one proceeding beside another. These different
ends, signified by the prepositions in their primary application, are va-
riously modified by the peculiar nature of the action. Dunbar.*]

Every (*Beside*) third ^{ἑκά} (*day*).
 Every (*Beside*) three days.
 Every-other (*Beside one* ^{ἑκά}) *day*.
 Every-other (*Beside*) *day*.
 Every-other (*Beside*) *month*.

ὑπὸ.

Radical meaning, Under.

GENITIVE. He dwells under *the* earth (*land*).
 Bucephalus ^{ἑκά} died ^{ἑκά} (*ended*) under *his* wounds.
 To die ^{ἑκά} (*die-off*) by (*i. e. under the hands of*) the enemy ^{ἑκά}.
 To be banished ^{ἑκά} by the judges.
 Were you not yourself (*self*) made-to-bend ^{ἑκά} by oppressive Cupid? (*Express the negative interrogation by ἄρ' οὐκ.*)
 To be *held* in (*ἑκά*) esteem by any-one.
 To report (*tell*) any *thing* by messengers.
 To forbid ^{ἑκά} you by-means-of heralds your ^{ἑκά} paternal hearth.
 Through (*properly, under the influence of*) inexperience the young-men (*youth*) meddled-with ^{ἑκά} *the* war ^{ἑκά}.
 It was done ^{ἑκά} through rashness.
 He made ^{ἑκά} *the* pursuit in haste.
 He wore-away-there ^{ἑκά} not a little time on-account-of *the* winds and on-account-of *his* inability-to-sail.
 It was not possible to retreat (*retreat-from*) for the cavalry.
 Intending to tell you *that*, I forgot ^{ἑκά} *it* in-consequence-of thinking-of (*under*) some *thing* else.
 To dance to (*i. e. under the influence of the sound of*) *the* harp ^{ἑκά}.
 To revel to-the-sound-of (*under*) *the* flute.
 The tower arose ^{ἑκά} under the lyre of-Amphion (*Amphionian*).
 They dug ^{ἑκά} under-the-strokes-of (*under*) whips.
 My nuptials did not bring-forth ^{ἑκά} you (*your* *pate*), my child,

under-the-light-of (*under*) lamps nor (*neither*) *under the sound of* dances.

Will you not-then permit me to sacrifice ^{a 1} under an auspicious sound ?

Go (*Arrive* ^{a 2}) to Athens ^{acc}, under fair auspices.

I was nourished ^{a 1} under fair expectations.

To lead-out any-one with pomp.

It was allowed ^{a 2} them ^{dat} by Gallus ^{art} to send-off ^{a 1} (*send-away*) of (*by*) themselves an embassy to (*παρὰ*) the Romans ^{acc}.

Whom ^{p 1} Jupiter sent (*cast* ^{a 1}) to-the-light from-under the earth (*land*).

Having dragged ^{a 1} this child (*young-one*) from-under your wings, I will kill him.

DATIVE. A stool was under *his* feet.

They founded ^{a 1} a city at-the-foot-of (*under*) Ida ^{art}.

Close-to the city.

He beheld ^{a 2} his companions subdued ^{a 2} under the hands of Patroclus.

He died ^{a 2} under the hand of his brother.

It is not destined (*destiny*) that the city of the Trojans should be overthrown ^{p f inf} by your ^{neut} spear (*poët.*).

As all the land is heavily-pressed (*heavily-laden* ^{p f mid}) by a hurricane on an autumnal day ^{dat}, when Jupiter pours a most vehement shower. . . .

In the first ^{neut dat} year after (*μετὰ*) the capture ^{acc} made (*become* ^{a 2 m}) by the Gauls.

Being instructed ^{p f} under a good instructor.

Being educated ^{p f} under the very wise Chiron. (*Express "very" by the superlative.*)

He was disappointed ^{a 2} in his schemes by his-own ^{art} (*domestic*) errors and not by your ^{art} manœuvres.

They died ^{a 2} by the heat.

Lucan ^{art} was prohibited ^{a 1} from-writing-verses (*to write-verses*), because (*since-indeed*) he was very-much praised ^{imp f} for his (*the*) poetry.

He taunted *¹ him for *his* low and ambiguous pleasures.

He said *² these *things* under the-direction (*direction the*) of Callicrates (*i. e. suborned by him*).

Being under-the-influence-of (*under*) those-in-power he spoke *¹ deceitful (*double*) things, speciously involving in deceit bad words.

He *could* not bear ^{imp^t} after (μστὰ) such (*so-great*) victories^{acc} to be in-the-power-of (*under*) young men.

The instruments which-belong-to (*the under*) music^{acc} and which-belong-to the other arts.

To dance to *the* lute.

Aeneas, whom (*the*) the divine Venus begat *² from* Anchises. . . .

ACCUSATIVE. Dwelling under ground.

Fearlessly reproaching those (*the*) under *his* hands (*i. e. under his power*).

To reduce (*make* ^{mid}) under himself.

To look-at (*mark*) any thing by the rays of the sun.

They came to (*i. e. under the foot of*) Ilium.

To lead any-one to *the* judgment-seat.

About† the same time ^{p¹}.

Having led-out (*led* : α. 2. *Attic*) all-the-infantry at-the-ap-preach-of (*under*) night.

In‡ some ^{neut} degree impious^{acc}.

In-consequence-of (*Through*) the perpetual blows^{acc} they re-ceived they retreated (*gave-away* ^{imp^t} under foot).

Besides the Prepositions above explained, there are others which are usually called *Adverbial Prepositions*, as being used as well for Adverbs as for Prepositions. Nearly all of these are found

* Properly, under.

† That is, close to. As in the preceding sentence: They came to Ilium.

‡ Compare the Latin *Sub* in *Subalbus*, *Subtristis*, &c.

with the Genitive case. Thus ; ἄγχι, near ; ἄλλας, enough ; ἀμφίς (i. e. ἀπὸ), apart from ; ἄνευ, ἄνευθε, without ; ἄνω, before ; ἀπ' ἀνευθε (i. e. ἀνευθεν ἀπὸ), apart from ; ἀπὸ νοσφιν (i. e. νόσφιν ἀπὸ), apart from ; ἄπερ, ἄπερθε, without ; ἄχρι, ἄχρις, as far as ; ὁμοίᾳ (i. e. κατὰ), in the likeness of ; δίχα (i. e. ἀπὸ), separately from, or without ; ἐγγύς, near ; ἐκδὲς (i. e. ἀπὸ), far from ; ἐκασί, on account of ; ἐκποδῶν (i. e. ἐξ ὁδοῦ ποδῶν), out of the way of ; ἐπὶ, ἐκποθεν, ἐκποσθεν, beyond or out of ; ἐμπροσθεν, before ; ἐνεκα, εἵνεκα, ἐνεκεν, for the sake of, with regard to ; ἐνταῦθα, there ; ἐντός, ἐντόςθε, within ; ἐνώπιον (i. e. ἐν ὠπὶ), in the sight of ; ἔξω, without ; ἐπίπροσθε, before ; ἔσω, εἰσω, within, or in ; ἵνα, where ; κάτω, below ; κρύφα and λάθρα, without the knowledge of ; μέσφα, ὠπὶ, μεταξὺ, during, in the midst of ; μέχρι, μέχρις, (i. e. πρὸς), as far as ; νόσφι, νόσφιν (i. e. ἀπὸ), separately from ; ὀπίσω, ὀπισθε, behind ; ὅπη, ὅποι, ὅπου, where ; ὧ, where ; πέλας, near ; πέρα, πέραν, contrarily to ; πλὴν, except ; τῇ, ποῖ, ποῦ, where ; πρόσω, πόρσω, πῶρῶ, forward towards, far from ; πρόσθε, before ; σχεδόν, near ; τῇλε, τηλοῦ, τηλόθεν, (i. e. ἀπὸ), far from ; χάριν (i. e. κατὰ χάριν), for the sake of ; χωρίς (i. e. ἀπὸ), apart from, without. But

1. Ἀμα, together with, is put with the dative, which is governed by σύν :

Forty ships followed ^{impf} together-with him.

Σύν is sometimes expressed :

Together with them.

2. Ἀμφίς, 'around,' 'about,' seems to be construed like ἀμφί :

GENITIVE. Let each-man, having looked (beheld²) well about his chariot, attend-to (care-about : imperative) the war^{scn}.

ACCUSATIVE. They shed ^{impf} (poured) many warm tears around you.

3. Εκποδῶν is frequently followed by a dative ; but the dative does not seem to depend on it. See the beginning of the Rules on the Dative.

4. Εμπροδῶν, 'in the way of,' for ἐν (ὁδῷ) ποδῶν, is put with a dative :

You come unexpected, and in-the-way-of (i. e. an impediment to) my marriage ¹.

5. Μὰ is put with an accusative, which depends on πρὸς :

By-no-means (Not),—I swear by the mistress, whom I revere most (adv.) of all, and whom I have chosen ² as my fellow-worker, Hecatè, who dwells (abiding) in the recesses of my earth,—shall any-one of them pain my ³ heart with-impunity. (Make "my" and the article one word.)

6. Νή* is put with an accusative :

Yes (And) by Jove.

7. Πλὴν is occasionally put with other cases according to the sentence :

There is not another besides me ⁴.

There is no other medicine (or remedy) besides discourse ⁵ (word).

It is not lawful (lawfulness) for any but you ⁶ to speak.

8. Ὡς is put with an accusative :†

He sends to Astyochnus ⁷, a naval-commander of the Lacedemonians.

To fly (as a bird) to Jove ⁸ up-to (into) heaven ⁹.

The preposition is sometimes supplied :

Alexander led ¹⁰ (led-upon) the archers as towards (upon) the river ¹¹.

* Μὰ ought always to follow a negative; νή an affirmative." Dunbar [Μὰ, when it does not follow ναι, is always negative.]

† Ὡς is put before the accusative of persons only.]

PART FOURTH.

EXAMPLES ON THE MOST NECESSARY RULES OF SYNTAX.*

RULE 1. *A neuter plural is generally† joined with a verb singular.†*

Mountains trembled ^{impf.}

Blasts (*Blowings*) of all *the* winds bound.

Farewell *my* determinations.

2. *Substantives are sometimes put in the plural, when said of a person or thing, although the person or thing is in the singular.*

Hippolytus, *the* pupil of *the* holy Pittheus.

* Many of these Rules are unavoidably anticipated in former passages of this work, but the necessary directions have been given in them.

† "This idiom is more observed by the Attics than by the older writers in the Ionic and Doric dialects. The latter often join the neuter plural with a plural verb. The Attics also sometimes join the verb in the plural with the neuter plural; especially 1. when the neuter plural signifies living persons, 2. when the abstract is put for the concrete, and animate creatures, not things, are to be understood. But there are also, besides these cases, numerous exceptions to the rule in Attic." *Matthiæ.*

‡ "As a noun of multitude singular may be followed by a verb plural, a neuter plural is often taken in a collective sense, and followed by a verb singular. Thus, when Homer says *Δόξα σίαντι*, he means *the collection of* planks and timbers, of which the ships were constructed." *Valpy, Gr. Gr.*

It behoves him to demand Helen *to be offered as a victim to his tomb.*

O venerable, O generous consort, farewell.

3. *A dual nominative is frequently joined with a verb plural.*

Both say.

Let us both return ^{α' ο' ρ'} from *the* glowing fire.

These (*The dual*) came ^{α' β'} near (*from-near*), driving ^{δual} quick horses.

4. *The verb is sometimes put in the dual with a plural nominative, when no more than two persons or things are meant :*

There were (ἦσαν) *to him* ^{α' β'} two sons (*male-children*).

As when two rivers join-together their rapid water.

5. *A substantive is sometimes used as an adjective.*

He taught ^{α' β'} the Greek (*Greece*) tongue.

To offend against (*towards*) (*kingly*) *kings* men.*

Bring (*Transport*) me ^{α' β'} as-quickly-as-possible *my* military (*heavy-armed-men*) dress.

We are come into *the* Scythian road.

6. *An adjective is often put in the neuter gender ; χρῆμα, κρῆμα, or some such word being understood.*

Truth ^{α' β'} is a right thing.

Peace ^{α' β'} (*acc.*) which-is (*the*) confessed by all ^{α' β'} to be *the* best thing.

The mob are dreadful, when (*with α'ν postfixed*) they have ^{α' β'} mischievous supporters.

Potencies ^{α' β'} and wealth ^{α' β'} are (*is*) desirable ^{ρ'} on-account-of (*through*) the honor ^{α' β'} attending them ; those-who-have (*the* ^{ρ'}

* That is, men (being) Kings.

having) them ^{acc}, wish (are-inclined) to be honored (respected) through them ^{acc}; in-fact to him ^{dat}, to whom honor ^{acc} is in significant, so are also the other things. (Make "the other" one word.

7. The genitive of personal pronouns is often used instead of the possessive pronouns.*

Honor (Respect) your father and your mother (the father of you and the mother of you).

Our navy (The navy of us) was-at-its-height (bloomed ^{impf}) both in the dryness ^{dat} of the ships and the healthiness of the crews.

How will you say (converse) to your-brother (the brother ^{dat} of you): Suffer-me-to-cast-out the mote from your-eye (the eye of you); and behold! the beam is in your-eye (the eye of you)? Hypocrite, first cast-out ^{acc} the beam from your-eye (the eye of you), and then you shall see-clearly to cast-out ^{acc} the mote from your-brother's eye (the eye of the brother of you).

8. The Latins say, "Fraudare TURPE est." The Greeks often put this adjective in the plural.

It is impossible even for a God ^{dat} to avoid (fly-from: Ionic a. 2.) the destined lot.

It is grievous to me ^{dat} to judge the evils of-others (foreign: as Lat. 'aliena').

It is decreed that she ^{acc} should die (die-off ^{acc} ^{inf}).

9. The Latins say "in media arma" for "into the midst of the arms." So Ovid uses "imæ caudæ" for "the end of the tail." The idiom is the same in Greek:

In the middle of the river. (Say, Into middle the river.)

The top of the tail. (Say, The highest tail ^{acc}.)

* [The possessive pronouns are equivalent in signification to the genitive of the personal pronouns; as, ὁ πατήρ ἡμῶν is the same as πατήρ ἡμῶν. *Matthæ.*]

10. *Adjectives, denoting the qualities of men, are often changed into substantives.*

Lead (*Ye shall lead*) *hither* the-mighty-Priam (*might of Priam*).

In *the* middle was a horrible-dragon (*horror of a dragon*).

The-strong-Alcinous (*Strength of Alcinous*) rushed ^{1mP} from his bed.

The-vigorous-Telemachus (*Vigor of Telemachus*) smiled ^{a 1}.

The sons (*male-children*) and grandsons of the-mighty-Hercules (*Herculean might*).

Let-it-be, O friendly-man (*friendship*).

The much-famed Lais. (*Lais the ^{fem} great ^{neut} fame.*)

O-hated-woman (*O hate*), O woman in-the-greatest-degree most-hateful both *to the* Gods ^{dat} and *to* me and *to* all *the* race of men, who (*whoever*) hast dared ^{a 2} (*tolerated*) to thrust ^{a 2} your sword *into* your children ^{dat}.

11. *Adjectives and demonstrative pronouns are often referred, in respect of gender, to words which are implied in a preceding one from the sense or the composition :*

Thebes ^{P1}, which is enclosed-with-a-hundred-gates, and two-hundred (*Ionic*) men enter-into (*Ionic*) it through (*avà*) each ^{fem} ^{acc} gate.

But after Troy and *the* soul of Hector had-perished (*is-un-done*), and *my* father's (*paternal*) hearth was demolished ^{a 2} (*dug-up*), and *he* himself had-fallen (*falls*) near *the* altar ^{dat} which-had-been-raised-to-the-Gods, being slain ^{a 2} by (*from*) *the* blood-stained son of Achilles, *my* father's (*paternal*) guest kills me the sorrow-enduring man, for-the-sake of *my* gold.

He arrives *at the* city ^{acc} of-Eurytus (*the Eurytean ^{acc}*) : for him alone of mortals he affirmed ^{1mP} (*protested*) to be *the* author of this unhappy-event.

This takes place in the relative ὅς, ἥ, ὅ :

The son-of-Saturn caused ^{a 1} (*placed*) her *to be* the nourisher.

of-the-youths, who beheld ^{a 2 m} after her ^{acc} *with their*
the light of the widely-surveying Aurora.

O mother, I am going-away below ; unespoused, and
having-solemnized-the-marriage-rites, which ^{sen pl} it
^{impf} me to enjoy (*to-light-upon* ^{a 2}).

(*Put this sentence in the Doric.*) The ivied eminence
Nysian mountains and the verdant grape-bearing beach
pany-in-procession ^{sing} you, who-superintend (*supervise*)
Theban streets, (*i. e. the streets of Thebes,*) which city
spect the most (*supreme*) of (*from*) all.

Your ^{art} (*plural*) house (*i. e. the house of you*) a
much ^{acc} bigger than mine (*the mine* ^{sen}), who ^{pl} hav
second pers. plur.) earth and heaven for your house ^{dat}.

12. The Latins say "*Fortuna mea ipsius*" for "*nostra*"
"*Nostra res duorum*" for "*nostrum*." The Greeks use
construction :

(*Put this sentence in the Doric.*) Ah-me (*double* "*me*"
ting-upon the white (*hoary*) shore ^{sen} of the sea, he k
me ^{sen}, brandishing in his hand ^{dat} my bow, the suppo
(*my*) miserable ^{sen}, which no-one at-any-time ever c
(*sustained*) before.

O Troy, the quick Mars of Greece has ravished ^{a 2} y
Hector the husband of me (*my*) miserable ^{sen fem}.

RELATIVE.

1. The relative is often attracted into the case of its ante
In the festivals which we celebrated ^{impf}.

Alas (*Ah-me*) the gammon ^{sen} which I have devoured

You exclude us from the laws ^{sen} which the city has
(*placed*).

2. The relative in this construction sometimes precedes
stantive :

With *the* power (*ability*) which you have.

The Athenians raised ^{a 1} (*made-to-stand*) a trophy on account of the rout ^{acc} which the Tyrrhenians made ^{a 1 m} of the infantry ^{pl}.

The following construction is in some measure founded on the principle of *Attraction* :*

About (*According-to*) this time ^{acc} (*art.*) that (*Say* *ōv*, i. e. *about which time*) the ships were sailing

2. The relative often agrees in construction with the following nouns :

The promontory ^{acc} (*Ionic*) which ^{pl} ^{sc m} is called ^{pl} (*Ionic*) The Keys (*Ionic*) of Cyprus ^{art}.

A Persian sword which ^{acc} they call 'acinaces'.

NOMINATIVE WANTING.

1. When a verb indicates the employment of a definite person, the person is not expressed particularly.

This (*That is, this kind of*) sacrifice of swine ^{art} is made to the Moon : when (*if-consequently*) the sacrificer sacrifices ^{a 1 sub}, he encloses ^{a 1} the-top-of-the-tail (*the highest tail*) and the spleen is the fat ^{dat} which-is (*the becoming*) about the vitals ^{acc}.

The catchings of crocodiles are many and of-various-kinds. When (*If-consequently*) the catcher has put-for-a-bait ^{a 1 sub}, the back of a hog about a hook ^{acc}, he casts (*μερισι*)† it into the-middle-of-the-river (*middle the river*)

The herald (*i. e. ὁ κήρυξ*) ordered ^{a 1} (*heralded*) the Greeks ^{dat} to get-ready ^{a 1 m}.

The clerk shall read ^{fat mid} the law to you ^{dat pl}.

* [The Relative is often put by Attic and Ionic "writers in the same case as the antecedent; and that by what is called *Attraction*." Sandford.]

† By syncope for *μερισι* from *μεριτω*, says Schweighæuser. It is rather from *μεριτω*. Schæfer reads *μερισι*. Hence is Latin *Mitto*.

2. *The indefinite τις is sometimes omitted.*

It is the most honorable of labors to assist a man o what one has ^{opt.}.

If now all *the* best of us were gathered-together ^{opt. pr.} *the* ships ^{dat.} for (to) an ambush, not-even there would *at* blame (*opt. with xs*) your (*Doric*) courage.

3. *The second person is often used in an indefinite sense.*

It is a primitive saying (*word*) of men, that you-cannot-*exactly the* life (*duration*) of mortals, before a-person (*an*) dies (*a. 2. opt. with av*).

Even-if you are not (*μη*) ill ^{acc.}, but *only* think (*opine*) *self* to be-ill, there is (*becomes*) to mortals ^{dat.} labor and per-
ty.

4. *The nominative is often wanting in one part of a sen being construed with the verb in the preceding part.*

Menelaus came to him ^{dat.} spontaneously (*spontaneous*); he knew (*had-ascertained* : *Ionic*) that *his* brother (*knew t that he* ; *omiting "he"*) was much-pressed ^{impf.}.

Whosoever of you knows-well ^{pf mid} by (*from*) what Laius (*knows Laius by what man*) has perished (*perished by* ^{acc.}), I order him to point-out all *the* things relating to me ^{dat.}.

I beg of the Sun ^{acc.} this ^{neut.}, to publish ^{acc.} to me whe-
son of Alcmene (*to publish me* ^{dat.} *the of Alcmene where*
abides.

Tell ^{acc.} ye me where the master is. (*Tell me* ^{dat.} *the lord*
he is.)

They say that we (*They say us* ^{acc.} *that*) live a life free
danger at-home.

There came immediately the information that the cities
information of the cities that) are revolting (*stand-off*).

SUBJECTS COMBINED.

1. *Many verbs used impersonally in English, followed by a proposition dependent on them, in Greek usually take the chief word of the following proposition as a subject.*

It is even-at-this-time clear that the building was-done (became^{a 2 m}) with (according-to) speed^{acc}. (*The building is clear that it was done.*)

It was manifest to all^{dat} that the Thebans would be compelled to fly (fly-down) to (upon) us^{acc}. (*The Thebans were manifest going-to-be-compelled* ^{ut 1 part.}.)

It will be proved ^{ut pass} (demonstrated) what-kind-of men these are. (*These will be proved what-kind-of men they are.*)

When (As) it became notorious that he had committed this^{ne us} crime. (*When he became^{a 2 m} notorious having-committed* ^{pf pass}.)

It is just in-my-judgment, that this man should bear^{mid} this name^{acc} (*viz. that of a happy man*). (*This man in-my-judgment is just to bear this name.*)

You will see (discover) them becoming ^{pf mid} women instead-of men, so that you will have no fear at all lest they should revolt. (*So that they will be not-in-any-way terrible to you^{dat} lest they-should-revolt.*)

From what young men can it not be expected that they should be temperate? (*Which of the young are not probable to become^{a 2 m} temperate?*)

The last sentence is more after the English idiom. So the next :

We are worthy to derive^{a 1} some good from the thing^{acc} which-has-been-done.

2. *The verb, which should be referred to a subject, is changed into a passive impersonal, and the subject put in the dative.**

* [Otherwise the 3d Pers. Pass. is put without a subject as in Latin, *itur.*]

The enemy (*enemies*) have prospered ² sufficiently.

Sometimes the subject is omitted :

Themistocles ² persuaded ¹ *them* to build the rest ² of the Piræus (*contracted form*): they had begun (*it had been begun ; omitting "by them"*) it ² before during his (*the of him*) archonship ².

AGREEMENT OF PERSONS.

1. *When several persons are put together, the verb agrees with the first rather than with the second or third ; and with the second rather than with the third, as in Latin.*

You and I (*Say, I and you*) have both said ² (*remarked*) and done ¹ many things for-the-sake-of-pleasing the city ².

He-who-speaks (*The speaking ; meaning "myself"*) and you the judges have a human (*manlike*) nature.

You, happy ² woman and your ² happy husband have come (*impf. dual*) to (*upon*) us ² who-are-unfortunate.

I and whoever is a wise man reckon thus. (*Here the verb is in the singular. Make "and whoever" one word.*)

But there are exceptions to this rule :

I think (*suspect*) that I have ¹ to say ² (*remark*) things against (*πρὸς*) which ² neither (*not-and*) you nor-any-one else can (*3d pers. sing. opt. with ἄν*) return-an-answer ².

Ἦν is sometimes used (especially in the Doric dialect) for ἦσαν, for which it was probably an old Greek form.

She had three heads. (*Of the ¹ were three heads.*)

They were stout-hearted.

2. *When several subjects are united by a conjunctive participle, the verb is frequently placed with the first, and put in the singular.*

Whom first, and whom last (*latest*) did Hector slay ¹ (*slay-utterly ; without augment*) and brazen Mars ?

To you Jove and Apollo gave ¹ victory.

There commanded ¹ the ships ² Aristeus and Callicrates and Timānor.

Timarchus ^{art} and Philemon arose ^{impf mid} from the drinking-out with-a-view-to-kill ^p Nicias.

There followed ^{a 2} vehicles and pages and the whole equipment.

3. The singular also is put, when the more remote subject is in the singular, or is a neuter plural.

The knees and legs and feet of each beneath and *their* hands and eyes were defiled ^{impf} with-sweat.

The back and broad shoulders ^{dual} of Eumelus were warmed ^{impf} with the breathing ^{dat} of the horses.

THE VERB "TO BE".

1. The verb εἶμι or an equivalent verb, when used to define one thing by another, often agrees in number with that which defines.

The space-between-the-armies was (*were*) not less ^{p1} than eight stadia.

Thebes ^{art p1} was anciently called ^{impf} Egypt.

Idomene ^{art} is (*Say, "are" in the dual*) two high hills ^{dual}.

What (*What-kind-of*) a thing are (*is*) wise ^{art} companionships.

2. The verb εἶμι is often understood; especially with ἑτοιμος, "ready."

How (*As*) ready *I am* to give ^{a 2}.

The things which you wish (*are-inclined: in the Attic form*), *are* ready.

So with οὐδεις, where ὅς or ὅστις follows with a negation:

There is nothing which (*whichever*) he did not promise ^{a 2}.

There is no-one who (ὅστις) will not laugh ^{fut mid} at you.

Sometimes οὐδεις ὅστις ου is considered as one word, in the sense of "every-one," and οὐδεις is put in the case of ὅστις:

Apollodorus bewailed ^{a 1} (*bewailed-thoroughly*) every-one ^{acc} of-those-who-were-present (*of the p1 being present*).

3. *The Latins say, 'Est ei nomen Tullii' or "Tullio." The Greeks put the name in the nominative.*

To these (the) two mouths^{dat} (i. e. of the Nile) are (lies, Ionic form) these names, to-the-one (the^{dat} indeed) of the (Ionic) the Saitian Mouth, to-the-other (but the^{dat}) the Mendesian Mouth.

The expression is varied by ὄνομα or ὀνόμαζον ἔχει with a non native :-

What appellation have (has) Hippias and Periander? M thinks forsooth, Tyrants^{nom}.

4. *In the following passages where the Latins usually put dative of the thing, the Greeks put it in the nominative.*

I shall be henceforth a disgrace and reproach to you^{dat}.

The name of (the of) the Medes was a fear to the Greeks^d

These things shall be grievously a disgrace (scorn).

You-were a boast to me^{dat} night^{acc} p^l and day in (down-the city^{acc} (town).

You are come as the solace of my fatigues.

5. *An adjective after συμ, &c., is often changed to an adverb.*

The opinions of the generals^{dat} of the Athenians were^{is} (became) divided (in-two).

Her-blood (The blood of her) is sufficient (enough).

There is an oracle which announces that we^{acc} shall become^{inf mid} superior-to (from-above: Ionic) our (the) enemies^{acc}.

CONSTRUCTION OF CASES.

NOMINATIVE AND VOCATIVE.

1. *The nominative or rather the vocative is used in exclamation*

O wretchedly-unhappy^{fem} me!

O me who-have-toiled^{a^l part} through many evils^{acc} in w^{dat} and with my hands^{dat} and back^{p^l}.

The nominative however is often used for the vocative in dresses:

O Jupiter ^{acc} and O Sun ^{acc} who lookest-upon all *things*.
 You (*This*) Apollodorus the Phalerian, will you not wait-
 about *here*?

2. *When a speaker turns suddenly from a narration, &c., to an address, or passes in an address from one person to another, the vocative is put first, then the pronoun followed by δέ.*

... Menelaus, to you I say these *things*.

... O Phœbus, to thee may these *things* be ^{opt} agreeable.

You say altogether well. Socrates, to you ^{acc} now (*already*) must-be (*opt. with δν*) my (*the*) speech directed. (*Here δέ is placed fifth word. Say, "O Socrates".*)

Instead of σὺ δέ, Homer has ἀτὰρ σὺ :

Hector, you are to me a father and a venerable mother.

GENITIVE. [*Vid. Gram.*]

1. *The genitive often expresses an action done to or feeling exerted towards the object intended by it.*

Affronts offered-to-a-brother (*of a brother*).

Fear of (*i. e. felt towards*) a captive woman.

Enmity towards the Corinthians.

Hatred to the Lacedemonians.

Good-will towards the Athenians.

Friendship towards Demosthenes.

Regret for your son.

Offerings to the shades.

Prayers to Minerva.

The march against the Plataeans.

In the landing on the coast.

These genitives are governed by prepositions, expressing 'to-wards,' 'in the face of,' 'on account of,' 'against,' &c. We shall recur to most of them.

2. *Sometimes one substantive governs two different genitives in different relations.*

The leading ^{acc} of the Ionians in the war against (*towards*) Darius ^{acc}. (*Say, Of the Ionians the leading of the war, &c.*)

On-account-of (*Through*) their delay^{acc} with respect to the dreadful evils which were coming on (to) us. (Say, On-account-of the delay of them of the dreadful, &c.)

Some (*Some-there-are-who*) deplore the insults (*abuses*) which the relations offer to old-age^{acc}. (Say, the insults of the relations of old-age.)

3. Genitives, governed perhaps by *ἐπὶ* (in regard to) understood, follow *ὥς*, *ὅπως*, *πῶς*, *οὕτως* *ἔχω*, which are used in the sense of being qualified or endowed in any manner. 'Εχω is here *ἔχω* (*σπουδὸν*), *habeo* (me). In some of these cases *ἔχω* may mean, I have (the power), I am able.*

How is (has) the place in regard to timber-for-ship-building^{acc}?

The Athenians ran-forth-to-help^{impf} as-fast-as-they-could-run (as of feet they had).

Here the verb *ἔχω* is omitted: Rush-ye, as-fast-as-you-can-run (in-what-way of feet).

As quickly as each could. (Say, As each of quickness had.)

So angry am I. (Say, So of anger I have.)

I do not know (have ascertained^{pf mid}) how-learned-and-just-he-is (of erudition in-what-way he has and of justice.)

To be of such a turn of mind. (Say, Thus of turn-of-mind to have.)

For *ὥς*, &c., we find sometimes *καλῶς*, *μετρίως*, *εὖ*, &c.

To be pretty drunk. (Say, Prettily to have of drunkenness.)

To have a sufficiency of the means of living. (Say, Moderately to have of means-of-living.)

To be sound in mind. (Say, Well to have of understanding^{pl}.)

To be advantageously-situated^{acc} in regard to the passage to (on) Thrace^{acc}.

And other verbs are used besides *ἔχω* :

* [In such cases the Genitive properly signifies "with regard to."]

The city seemed ⁱⁿ to them ^{dat} to be favorably circum-
stanced in regard to the war ^{acc} with (towards) the Atheni-
ans ^{acc}.

Doing well in life. (Say, Of the life well being-come ^{acc}.)

Thus do you belong to these ^{dat} in respect of kindred.

4. By the same omission of *ἐπι* (with respect to), may be under-
stood the following phrases.

To proceed (*go-up*) far in respect of * virtue.

To increase (*drive* ^{a 1} forward) in desire-of-power ^{acc}.

To press (*drive*) forward in respect of wisdom.

To proceed far in respect of love ^{acc} (Cupid). (That is, To
take great advance in love.)

To philosophize far-beyond one's (the) age.

To advance forward (*to-the-fore-part*) in regard of making-
money (*ταῦ* with *infn.*).

Good-deeds ^{acc} among the Persians (*Ionic*) are honored
(respected) by-an-advance (*to-the-fore-part*†) towards greatness
(*Ionic*).

To-such-a-pitch of dread am I arrived ^{a 2 m} (*come-from*).

They came (*came-together* ^{a 2}) to this ^{acc} ^{acc} pass with respect
to necessity. (That is, They came into such distress.)

* The author of the notes to *Matthiæ* explains this phrase on other
occasions: "*Πρόσω* means forward, i. e. to the fore part; and hence natu-
rally takes a genitive, like other adverbs of place. *Ποῦ εἶσι τῆς ἀρετῆς*;
εἰς: At what point of valor is he? At an advanced point." In the
phrase too which occurs in this rule, *Εἰς τοῦτο ἀνολας ἐληλύθασιν ὥστε*, &c.,
τοῦτο ἀνολας may mean, to this (degree or advance, *πρόβημα*, *προχώρημα*,
&c.) of madness. And in the preceding rule on *ὥς*, *ὥστε*, &c. *έχω* with
genitive, *ὥς* may have a reference to its original form *οἷς*, *ὥστε* to its
original form *ὥστω* (i. e. *τούτω*), &c.; and a substantive understood and
agreeing with it (In these STATES of, In such a STATE of, &c.) may be
the real government of the genitive. But I have chosen to follow
Matthiæ here: though among the prepositions I have explained it the
other way.

† "That is, *τιμῶναι ὥστε αὐτοῦς* (*τοῦς ἀγαθοεργοῦς*) *εἰς τὸ πρόσω μέγας*
εἶναι." *Matthiæ*.

Some have come (*arrived : pf. mid. Attic*) into such ^{acc} a state in respect of madness, that (*so-that*)

They were in this state in regard to preparation.

Because-they-were in such a state as to danger ^{art}.

The Athenians proceeded ¹ (*progressed*) to (*upon*) ^{neut acc} pitch in respect of power (*ability*).

To this day. (*Say, To this ^{neut acc} of day.*)*

5. *Περὶ*, in regard or respect to, is omitted in numerous citations of the genitive.

To be much mistaken ^{pl} with respect to the effect of his words and of his (*the of him*) meaning.

To be disappointed in respect of one's hope.

To be cheated in regard to one's hope.

You have been disappointed ² respecting the marriage of this unfortunate ^{art} girl.

To be-in-haste (*speed*) with respect to the battle (*Mars*

The morning forwards us in respect of a journey (*way*) forwards us in respect also of work.

I was bruised ² as to my (*the*) head.

Bruised ² as to their (*the*) skulls.

He was horribly fractured ² (*Attic*) as to his (*the*) head.

You are (*ἐπλῆς*, for *επὶ πλῆς*, *επὶ πλῆος*) deceitful in regard to discourse ^{pl}.

Forgiving with respect to human ^{art} (*manlike*) failings

Childless as to male children.

Unhonored with respect to the praises which were celebrated in the city.

Most unbribed in respect of money (*riches*).

Unsupplied with a shield ^{pl}.

Sheltered as to all tempests.

We are not unyoked in respect of the marriage-bed.

* Here *μῆρος* may be understood.

A virgin ripe *with respect to* marriage.

Untouched *as to the* spear.

Unwept *as regards* friends. (Or here the ellipse is ὡς , by; which may be supplied in some of the foregoing and following examples.)

All the admonitions (suggestions) which-were-given-me-by-u (my) were suggested to you ὑπὸ by her, and you say nothing (from) yourself ἐκ . (Here the ellipse seems to be ὡς , by; or from.)

Much-shaded *with* laurel.

You lie, Agamemnon, slain ὑπὸ by your wife and by Ægis-
us.

But rise ($\alpha\upsilon\alpha$), lest the town should soon be burnt ὑπὸ by consuming fire. (Ἰπὸ may here be supplied; and perhaps in the next sentence also.)

To set-fire-to ὑπὸ the door-frames by means of consuming fire. Hearing (Listening-to) the decree ὑπὸ (vote) respecting your (the) bride.

The relation concerning Chios ὑπὸ .

Tell ὑπὸ (Remark) me ὑπὸ concerning my father.

I come to-tell ὑπὸ part you about my-mother (the mother the nine).

She passes (crosses) from her house ὑπὸ , either from hearing hearkening ὑπὸ about her son or by chance ὑπὸ .

They considered-diligently ὑπὸ about the sail home (homeward.)

The oracles which were delivered ὑπὸ concerning me (this body).

As to what regards your ὑπὸ turn-of-mind (disposition), one thing I fear ὑπὸ mid.

With regard to the woman,—if indeed ($\mu\epsilon\lambda\upsilon$), being taught good ὑπὸ things by her (the) husband ὑπὸ (man), she does-ill ὑπὸ , the woman perhaps justly may have (opt. with $\alpha\upsilon$) the blame.

As-to (Here $\pi\sigma\pi\iota$ is supplied) the number, do not ($\mu\eta$) enquire ὑπὸ how-many are able to do these things.

6. *With the ellipse of εσι with a genitive may be understood as so the following phrases :**

Sacred serpents, in-no-way hurtful in regard to men.

Oh (ω) marriage^{pl} of Paris destructive in regard to his friends.

If it is right for slaves (the bondmen^{dat}) to ask^{acc} (search-out of the free^{acc} things not (μν) painful nor biting as to the heart

Being suspicious as to the capture of Troy (Trojan). (That is Suspecting that Troy would be taken.)

Co-operative in regard to the common good.

Offending^{pl} (Sinful) in regard to the Goddess (God).

And whatsoever things are akin (brotherly) in regard to them (Unless the adjective be supposed to have a reference to the government of the substantive.)

O dear^{acc}, O dearest, O thou who art allied to all birds. (A bird speaks.)

Philēbus asserts that pleasure^{acc} (accus.), and delight, and whatsoever things are correspondent (consonant) to this kind^{acc} are^{acc} a good thing to all animals.

Teucer founded^{acc} (established) Salamis, making^{acc} it of-the same-name with the country which-was (being) his (him^{dat}) before.

Justice who-is (the) of-the-same-house with the Gods below Capable-of-teaching as far as regards his (the of himself) wisdom. (That is, Capable of teaching his wisdom to others.)

It behoves a (the) commander to be expert-in-preparation in respect to the things appertaining to war^{acc} (acc.), and

* [All words expressing ideas of relation, which are not complete without the addition of another word as the object of this relation, take this object (which, however, must not be passive) in the genitive. To this belong (as above), adjectives which have an active sense, and are mostly derived from verbs active, or correspond to them. In the case of these their relation to an object which with the verbs would be in the accusative, is expressed by the genitive. *Matthie.*]

expert-in-providing *for* the soldiers ^{dat} *in respect to* provisions (necessaries ^{acc}).

O splendor *of the sun* successive *with regard to* (or *to*) sleep.

This other agony (*contest*) of groans comes (*arrives*), successive *to* groans.

Many of these adjectives may be viewed as substantives; as *harms,* 'destroyers,' 'biters,' &c. So the following:

Cast ^{acc} (Throw-down) me from this land as-rapidly-as-possible where I shall appear ^{acc} mid the addresser of no-one of mortal men.

Proceeding ^{acc} (*Tending*) in-order-that I might come ^{acc} to be the addresser of prayers to Minerva (*Say, "of Minerva;"* of which construction examples were given before).

7. Words expressing understanding, experience, remembrance, concern, consideration, reflection, desire; and ignorance, forgetfulness, neglect, are followed by a genitive,* governed by *περί* ("in regard to") expressed or understood.

I wish to be ignorant rather than wise *in regard to* evils.

Not being skilled (*trained*) *in the* art-of-riding.

Well acquainted ^{acc} with every-kind-of-battle (*all battle*).

Instructed (*Informed*) *in* war.

I, O women, am in-some-degree accustomed *to* the discourses of this woman.

* It must be noticed that the verbs in this and the following rules for the genitive are often attended with the common and proper case, the accusative.

[Several verbs in the middle voice do not govern the same case as in the active: thus, *ἔκω, necto*, governs the accusative; *ἔκωμαι, tango*, the genitive; *πείθω, persuadeo*, the accus.; *πειθόμαι, obedio*, the dative; *λανθάνω, lateo*, the accus.; *λανθάνομαι, obliviscor*, the genitive; *ὀρέγω, porrigo*, the accus.; *ὀρέγομαι, appello*, the genitive; *ἐφίημι, immitto*, the accus.; *ἐφίεμαι, apio*, the genitive; *μεθίημι*, the accus.; *μεθίεμαι*, the genitive; *φράζω, dico*, the accus.; *φράζομαι, delibero, animadverto*, the genitive. See Theocrit. Idyll. 2. v. 84. *Dumbar.*]

Versed in the arts. (*Here and in the next instance $\pi\sigma\pi\iota$ is supplied.*)

If they are-inexperienced (*have unskilfully*) in the other things.

Remember $\alpha^1 m$ ye *your* impetuous (*fast*) prowess.

Thetis did not forget imp^f ($\lambda\eta\theta\omicron\mu\alpha\iota$) *the* injunctions of her son.

Do not ($\mu\eta$) remind $\alpha^1 sub$ me of evils.

She makes me forget all things whatsoever I have suffered α^2 . (*"To make forget" is $\sigma\kappa\lambda\alpha\nu\theta\acute{\alpha}\nu\omega$.*)

Why (*Poët.*) do you care so (*thus*) about the men?

Do not ($\mu\eta$) make-mention $\alpha^1 pass pl$ any-more about my α^f father. (*Here $\pi\sigma\pi\iota$ is supplied.*)

The Cyclops mind not the ægis-holding Jove neither the blessed Gods.

Unless one (*any-one*) should not (*not-either*) have any care α^f for parents, or (*not-either*) children, or (*not-either*) any (*not-one*) thing else.

Argos is your (you^{dat}) country; about which, it is just that you α^{cc} should make mid as-much consideration as (*how-much-soever*) you do about your-parents (*the parents the of yourself*).

If you have neglected p^f your (*the*) mother in any $\alpha^{cc} neut$ thing.

Young men care (*Say, It-is-a-care* young pl^{dat}*) for exercises and pipes and revellings.

What-do-I-care (*What to me dat : " $\mu\acute{\epsilon}\lambda\epsilon\iota$ " being understood*) for strife?†

The-city-has-regretted (*Say, It has-been-a-regret α^1 to the city dat*) often before-now the judgments which-have-taken-place (*the having become $\alpha^2 mid$*) with (*in-company-with*) anger g^{en} and not ($\mu\eta$) with proof.

Repentance α^f on account of the expedition.

Let him be-attentive (*imperative*) to the sowing.

* $\mu\acute{\epsilon}\lambda\epsilon\iota$ is used also as a personal verb: Ἄλλοισιν ἄλλος Θεῶν τε καὶ ἀνθρώπων μέλει, Eurip.

† [$\mu\acute{\epsilon}\lambda\epsilon\iota$ takes the dative of the person with the genitive of the thing.]

Why do I spare (*i. e. am careful about*) my life (soul) ?

O miserable person, spare ^{a 1 mid} your children.

Reflecting (*Having-in-mind*) on which things, it behoves you not ($\mu\eta$) to overlook such a report.

When (*As*) they heard ^{a 2 =} (*were informed*) about Pylos ^{a 2 =} being taken (*thoroughly-taken*).

When (*As*) they understood ^{a 2} about their erecting-a-wall ^{a 2 =} ^{a 1}. (*Properly, about the erecting it.*)

As-many-as understood (*comprehended* ^{1 = p f}) one-another.

Oligarchy ^{a 2} may seem (*a. 1. opt. Æolic with $\alpha\nu$*) to be a certain fondness-for-command, violently longing (*desiring-earnestly*) for dominion.

To long for great things beyond (*contrary-to*) justice ^{a 2 =} (*the just* ^{a 2 =} ^{a 1}).

You would be particularly stimulated (*a. 1. opt. with $\alpha\nu$*) to aim ^{a 1 p 2 =} at honorable ^{a 2} deeds, if you learnt ^{a 2 =} ^{a 1} (*learnt-thoroughly*) that we have even the-most-genuine-pleasures-resulting-from-them (*the pleasures the from them particularly genuine* ^{a 2 =}).

Why do you desire (*place-mind-on*) ambition the worst ^{a 2 =} (*most bad*) of the Deities ?

The soul desires (*regrets-the-loss-of*) the heaven ^{a 2 =} and its kindred air, and thirsts, stretching-forwards towards the mode-of-living there (*to-that-place*).

One-without-ward, one-without-law, one-without-a-hearth is he who is-fond-of civil war.

Mimnermus burnt ^{1 = p f} with love for Nanno.

The black-eye-browed girl ^{a 2 =} for whom he fretted ^{a 1 p}.

Let no-one (*not-any*), setting-his-mind on the spoils, linger (*imperative*) behind.

Hence perhaps $\epsilon\upsilon\theta\acute{\upsilon}$ and $\epsilon\theta\acute{\upsilon}\varsigma$, "straight," take the genitive : [Whereas elsewhere $\epsilon\iota\varsigma$ with the accusative accompanies it.]

Straight towards Pellene.

And hence perhaps $\acute{\alpha}\gamma\chi\iota$, $\acute{\alpha}\chi\pi\iota$, $\mu\acute{\epsilon}\chi\pi\iota$, $\pi\rho\acute{o}\sigma\theta\epsilon$, $\sigma\chi\acute{\epsilon}\delta\omicron\eta$, &c. also take the genitive. Unless rather they depend on $\pi\rho\acute{o}\varsigma$, 'towards.' See the end of the prepositions.

8. *Words which express fulness, emptiness, and defect govern a genitive, depending on ἐπὶ, in respect of.*

The earth is full in respect of evils, and the sea is full. (Πᾶς μὲν and δέ.)

We shall see (discover) the city become ^{a 2} ^{part} crammed with merchants and foreigners.

Ye are led-astay full of fond conceits.

A beaker of wine. (I. e., full of wine.)

A wood of leaves. (I. e., full of leaves.)

There is to me enough of bewailings.

Having enough of grief.

Wealthy in regard to the means-of-subsistence.

The Deity is rich in evils towards me.

Those-who-are (The) rich in-truth, not in gold but in what it-becomes the fortunate man to be-rich, in a good and rational life.

Flesh ^{p 1} void (The flesh the void) of sense is the ornament ^{p 1} of the market.

Destitute of friends.

Bereft of thee.

They made ^{a 1} (placed) me naked as to my double-folded vest.

When (At-what-time-soever) the soul is ^{a 1} pure (clean) in respect to all the evil and lusts which-affect (about) the body ^{a 1}.*

Will you dismiss (send-out) me free in regard to the charge of murder (blood) ?

As-many-as were filled-up-to-the-brim ^{imp f} already with depravity.

The city was-burdened ^{imp f} neither (not) with causes nor (neither) with accusations nor (neither) with poverty nor (neither) with war.

The streets teem with drinking-bouts.

A man gluttoned ^{a 1} with wine and eating (victuals).

Order (Give-orders-to : contracted) the Greeks ^{a 1} to enjoy ^{a 1} food (corn) and wine on their swift ships ^{dat}.

After she was satiated (delighted ^{a 1}) with lamentation causing-many-tears

* Demosthenes uses καθάρως with ἐν.

A house wanting servants (*assistants*).

They-who-have (*The having*) not *anything* and are-without (*being-without*) a livelihood send-out *their* stings against (*sic*) those-who-have (*the having* ^{acc}) *property*.

It requires a long time to tell ^{a 2} (*remark*) these *things*.

It requires much time and is altogether-difficult.

If-you-stand-in-need of my ^{art} hand.

The fire wanted ^{a 1} (*δέειν*) very-little of-destroying ^{a 1 inf} the Plataeans.

It wants little of. (*That is, used for "Nearly."*)

So-much am-I-far-from (*fail-of*) a superfluity.

It needs a wise mind (*understanding*).

Cyaxares sent ^{impf} to Cyrus ^{acc}, requesting (*asking-for*) him to endeavor to come ^{a 2} (*arrive*).

O Persians, I have convoked ^{a 1} (*collected*) you, wishing (*requesting*) these *things*.

Hercules rided ^{a 1} *the* grove of Jove of *the* lion.

You ^{pl}, stripped ^{a 1} of such allies, shall ever remember ^{paule} ^{post-fut} (*or shall be reminded of*) my ^{art} words.

You-have-not-a-scarcity of wisdom (*the wise* ^{neut pl}).

Of what ^{fem} (*how-good*) a partner do you deprive me !

You shall bereave (*Attic*) Paris of life *by* my ^{art} arrows ^{dat}.

The Athenians were freed ^{a 1} (*no augment*) *from* tyrants.

In old-age ^{art} there is much freedom *from* such ^{art} *passions*.

I clear you of this murder.

I will rescue this land *from* *its* malady.

The Gods loosed ^{a 1} him of *his* disease (*ill-state-of-health*).

9. *These last verbs are found also with ἀπὸ or ἐκ after them :**

Pausanias, having freed ^{a 1} Greece ^{art} from the Medes. . . .

Thee loosed ^{a 1 part} from these chains. . . .

* [I. e. verbs signifying, "to bereave," "to deliver," "to escape."]

10. *The last few genitives may therefore be referred to these prepositions. And so may those in the passages which follow: though they are considered by Matthiæ as depending on ἀπὸ.*

Neither had he yet escaped (*was* ^{poet} *fled* ^{pl}) *from his struggles.*

Yourself (Self^{1em}) and your (the) sister shall not escape ^{dual} *(roll-away) from the worst (most bad) doom. (Put "and the" in one word.)*

May God keep-off ^{opt} *affliction from your children.*

To be debarred from the customary ^{neut} *rights.*

The Athenians kept-alooft ^{a 2} *from the Hellenic war.*

There the king and the Greeks were-apart (held-apart ^{a 2}) *from one-another about (as) thirty stadia* ^{acc.*}

These ^{neut} *places are-apart from each-other thirty stadia* ^{acc.}

Knowledge separated from justice.

The Nile . . . that-which-severs (the severing) Asia ^{art} *from Libya* ^{art}.

To separate the soul from the body.

Jove warded-off ^{impf} *the fates from his child.*

To ward-off ^{a 1} *destruction (pest) from the ships.*

A covering from the snow (shower-of-snow).

A bulwark against evils.

Protection from the snow.

Serviceable (Auxiliary) against the cold.

The youngers among-them (of them) meeting-with the elders ^{dual} *retire from the path.*

Get-away ^{pl} *from the path.*

They rise-up (stand-up-above) from their (the) seats.

They retire from their place (territory).

In-vain should we thus be (opt. with ἀν) possessed-of a maritime army ^{acc} *of Grecians, if being Athenians we should retire* ^{a 1 sub} *(recoil) from the command (rule) for the Syracusans* ^{dual} *(i. e. if we should resign the command to them).*

* [The Genitive appears generally to be used to express a distance, which otherwise is marked by the preposition ἀπὸ.]

To lead-*astray* any-one *from the* path.

The Muses made ^{a 1} Thamyris to cease *from his* singing.

"I make to cease" is παύω, ἔω.)

The Argives ceased ^{a 1} *from the* murder.

Pericles ^{art} endeavored ^{impf} to disengage the Athenians *from* their (*the*) anger towards (*upon*) him ^{acc}.

I have held-back (*sent-back* : *pf. poet.*) my heart *from* sorrow (*woe*).

They are kept-under *from* being-disobedient (τὸ ἀπειθεῖν).

The husband was lying in his chamber ^{p1}, having ceased (*paused*) *from* chantings and joy-producing sacrifices.

Me make-to-*cease* ^{a 1} *from my* evils.*

11. Comparatives are followed by a genitive, which is governed by *ἐν*, (*in respect of* ; or, as it also used, *over, above,*) *ἐπὶ*, *ὑπὲρ*, *ἀνὰ*, or *ἀντί*.

From *the* tongue of whom (*the*) flowed ^{impf} a voice sweeter *than* honey.†

Horses whiter *than* snow.

To you *there* is always a heart harder *than* stone (*Poetic*).

Justice is more-powerful *than* riches.

Thee, a lioness, not a woman, having a nature wilder *than* the Tyrrhenian Scylla.

To whom ^{p1} despotism ^{art} was a *thing* more welcome *than* (*before*) freedom.

Whoever thinks a friend *to be* of-more-importance *than* (*instead-of*) his (*the of himself*) country, him I value-not.

Sometimes *ἢ*, *than*, is placed redundantly with the genitive :

From *her* mouth flowed ^{impf} a voice more sweet *than* a honey-comb ^{acc}. (*Virgil* : *Graviora timet quàm morte Sichæi.*)

* [The Genitive following *παύειν* is sometimes governed by *ἐκ* or *ἀπὸ*.]

† [When *than* is expressed by *ἢ*, the same case is used after as before it; or the Nominative with some part of *εἴμυι* understood. Sandford.]

12. *The genitive is put with all words which imply the idea of a comparative.*

Arion ^{acc}, a harper second *to* none of those (*the*) then living (*being*).

Being inferior (*posterior*) *to* no-one *in* substance ^{dat} and family.

The Grecian army is many-times-greater *than* ours (*the our*).

From (*The first* ^{neut}), he took-away ^{a 2} (*took-from*) one part (*let out-of all* ^{neut} *the sum*; and after this ^{acc} *part* he took-away ^{imp} (*took-from*) *the double* ^{scm} of it ^{scm}; and the third again *he took away, being the whole-and-half of the second, but three-times as-much-as the first*; and *the fourth, twice-as-much-as the second*; and *the fifth, three-times-as-much-as (treble) the third*; and the sixth, eight-times-as-much-as the first; and *the seventh seven-and-twenty-times-as-much-as the first.*

When (*At-what-time-soever*) they have-in-possession ^{a 1 m sub} above (*superfluous* ^{neut pl}) *what-is-enough*

That even the best ^{acc} *were overcome* ^{part pr} (*worsted*) *by these affections.* (*Here ἧττάω is from ἧττων, "less." The genitive therefore may depend on the comparison. Or it may be governed by ὑπὸ, by; or even by περὶ, in respect to.*)

Sacrificing small sacrifices from small *means*, he regarded ^{impf} *it as nothing to be beaten* (*μειώω; from μειών, "less"*) *by those-who-sacrificed (the* ^{pl} *sacrificing)* many and great *things from many and great means.*

I was overpowered (*conquered* ^{impf}) *by the bawling.*

It is disgraceful *that* the soul should be overcome ^{impf} *by gain, anger, pleasure, pain.*

To be inferior (*To be left-by*) *to any-one.*

To be inferior (*To be deficient*) *to any-one.**

He came-too-late-for ^{a 1} *the battle.* (*See the second sentence of this Rule.*)

* "To this head," says Matthiæ, "should perhaps be referred also ἀντισταθμίζω, to bear any thing; the opposite to a sinking under, succumbere."

I shall be deprived-of *my* daughter.

They do not fail-to-use opportunities ^{acc}.

Very-soon you may become-superior-to ^{acc} ^{with} ^{acc} (with ^{acc}) the power (*ability*) of the king.

You surpass (*are-superior-to* : *Poetl.*) women in look ^{acc} and in size.

A loud-crash ^{acc} exceeding thunder.

Much surpassing (*outstripping*) men.

13 Hence verbs signifying To "rule" or "govern" take a genitive.*

You reign-over Tenedos (*Poetic*) with-a-strong-hand.

You came ^{acc} reigning-over Sparta, not having power over us.

A commander governs (*conducts*) an army and the pilot governs sailors, and God the world, and *the* mind the soul, and prudence (*intelligence*) the prosperity of (*about*) life ^{acc} (*acc*).

O king of *the* Medes, rule-over your-people (*the* ^{pl} of yourself), and bear-to-see us governing *those* whomsoever (*whom-altogether*) we govern.

Clearchus ^{acc}, who-was-at-the-head-of the things *which* then were.

Periander ^{acc} reigned-over ^{impf} Corinth. (*Τὸν Περικλῆα* "I reign-over," may have a reference to *ἐὺπαινός* συμ. So *κοιρανέω* in the next sentence to *κοιρανός* συμ.)

He lords-over this land.

14. Hence also adjectives and substances, in which the idea of governing or of being governed is implied, take a genitive.

Philip became ^{pl} ^{mid} master-over the Illyrians,

To have-the-mastery-over fear and passion.

To be master-over sleep.

The good-for-nothing manikins are powerless-against all the

* [*κυριεύω*, signifying *vinco*, governs an accusative.]

desires (*propensities*), and so (*after-that*) blame (*charge-with blame*) Cupid ; but the honorable and good, *though* wishing-for gold ^{sc} and good horses and fine women, nevertheless are-able with-ease to abstain *from* all these ^{sc} things. (*Join in one word "and so." Also "and good."*)

Under-the-dominion-of (ἡσσων ; i. e. "less than") pleasures.

Subdued-by labor.

Let *there* not (μὴ) spring-up ^{sc} one who shall be ^{sc} powerful over us.

Defeat by means of drinking ^{sc}. (*I. e. Intemperance in drinking.*)

Defeats by pleasures or pains.

The-having-no-power-over ^{sc} (*Impotence*) pleasures or pains.

To practise a mastery over cold and heat and labor.

Mistress (*Venerable*) over wild-beasts.

Mistress over the sharpest darts.

15. Verbs signifying To "obey," take the genitive on the same principle as the verbs To "rule" "command," &c.

How is it possible to disobey the words of *my* father ?

Now therefore, obeying (*trusting*) me, become ^{sc} free. (*Or πείθομαι may be "I am persuaded," and be governed by ὑπὸ.*)

Neither did the Goddess refuse-obedience-to ^{sc} the messages of Jove.

16. Words, which imply a comparison with respect to value or require a definition of value, take the genitive, which is governed, as before, by ἐπὶ, ἀντὶ, or πρό.

To all the people there is regret for a brave-minded man dying ^{sc} ; he is worthy to be compared with the demi-gods.

Being alone, he does (*brings-to-pass*) things worthy to-be compared with (*or equivalent to*) many (*properly, the actions of many*).

All the gold upon the earth ^{sc} and under the earth ^{sc} is not worthy-to-be-compared-with virtue.

Judge ^{P¹} (*Think*) them worthy of a penalty.

The man is condemned (*estimated*) to death.

Let them be chastised ^{•¹} (*imperative*) in-a-manner-worthy of the injustice.

That the bad ^{acc} man and the good man should be judged worthy ^{inf} of like ^{art} recompences.

They purchase their (*the*) wives (*women*) from (*beside*) their (*the*) parents ^{scn} for a great-deal-of-money.

The Gods sell us ^{dat} all the good things of life, in exchange for labors ^{art}. (*Join "the good" in one.*)*

He exchanged ^{impf} arms with (*at-the-hands-of*) Diomedes ^{acc} the son-of-Tydeus, golden for brazen, arms worth-a-hundred-oxen for arms worth-nine-oxen.

I would not exchange (*a. 1. opt. with av*) my ^{art} hard-lot for your ^{art} servitude.

At how-much would you buy it (*opt. pr. of πρίαμαι with av*) ? I would buy it even at the cost of my (*the*) life (*breath*).

He loosed ^{•¹} them for a ransom ^{P¹}.

Divers plunging-in-the-water sawed-off ^{•²} the stakes for pay.

Nor to have bartered ^{•¹ m} their (*the*) good-will towards the Greeks for any (*not-one*) favor or (*nor*) emolument.

She came ^{•²} into my hands at the expense of many toils.

Character is not to-be-bought for money (*riches*).

To get-in-exchange ^{•¹ m} immortal reputation for (*instead of*) a mortal body.

Exchanging ^{•¹ m} (*Giving-in-exchange*) life (*the ^{scut} to live*) for (*in-place-of*) nothing ^{scn} (*not-one ^{scut}*) else, but willing to die (*die-off*) in the wars for-the-sake-of-obtaining honorable reputation ^{scn}.

Whether (*Whether-of-the-two*) virtue ^{art} is knowledge, or a thing distinct from knowledge.

*[All words in which a determination of value is contained, as "to buy," "to sell," "to exchange," &c. take the Genitive. Matthiæ.]

Man seems to me to differ (*bear-apart*) from the other animals.

This is no-other-than (*not other instead of*) your child, old-man.

Restoring *these things* ye do *holy things*; and not (μή) restoring ye do the *things* contrary to these.*

17. The genitive often expresses the "cause"; and is governed by *ἐπὶ*, in respect to, or *ἐνεκα*, on account of.†

Enraged ^{pf pass} on account of the Greeks who (*as-many-as*) had perished ^{a 2 m} (*were ruined*).

To grieve on account of misfortune.

Sorrowful^{acc fem} on account of her (*the*) dead (*pf. part.*) brother.

I envy (*i. e. praise*) you for your (*the*) prudence (*mind*), but detest you for your (*the*) cowardice.

Do you not admire (*venerate*) these men for their (*the*) manly feeling and *their* dexterity (*handiness*)?

I will punish ^{mid} them for their-coming (*the coming*) hither.

They enviously-begrudge our ^{art} city ^{dat} the land which-has-been (*the*) given ^{pf part} it by the Orōpians ^{sc n}.

To be-objects-of-envy to the Grecians on account of the empire which ^{sc n} we have.

Do not (μή) envy ^{a 1 sub} (*i. e. refuse through envy*) me ^{dat} my prayers, O prince.

* [This construction is frequently imitated by Latin authors, as "Spre-tæ injuria formæ," (Supple Causâ) Virg. Æn: 1. Mitte leves apes et certamina divitiarium (causâ). Hor. Ep. 1. 5. 8.]

† [OBSERVE, Verbs denoting *origin* or *termination*, *buying* and *selling*, *distance from*, the *materials* from which any thing is made, the *food* or *drink* of which one partakes, the *period of time* spoken of, and some others, are commonly classed under the general rule: but a little attention will make it evident that the *genitive case* of the nouns following them in the order of construction, is either governed by a *preposition in composition* or *understood*, or by the *ellipsis* of some noun: as, οἷον καὶ τῶν κινδύνων πλειστον μέρος μεθεξουσιν, &c. *Isocr. Archid.* who also shall have the greatest share of the dangers. Dunbar.]

I do not begrudge you ^{dat} this gift.

Cyrus ^{acc} pitied ^a him *on account of* his (*the*) suffering.

To blame (*charge-with-blame*) one-another *on account of* what-had-happened.

I will sue you *for* cowardice.

Having accused ^a me of murder.

Having convicted ^a Cleon of bribes and theft.

He accused ^a me (*wrote*) *on-account-of* these very things.

To be-prosecuted (*fly*) *on a charge* ^{dat} of murder.

The punishment is sometimes in the genitive :

Xanthippus, having brought (*led* : *aor. 2. Attic*) Miltiades before (*under*) the people ^{acc} *on a charge of* death,

These judge *cases of* death

To be judged *in a case* ^{dat} (*or cause*) of death.

18. *The genitive is similarly used with substantives and adjectives.*

Over-joy ^{acc} *on account of* the victory.

Grief (*Anguish*) *for the* godlike Hercules.

Anxiety ^a *on account of* his father.

Oh me ^{voc}, care-worn ^c *on account of* your ^{acc} death.

O woman bold ^{voc} *in respect to thy* daring.

Hence the genitive stands alone in exclamations, with and without an interjection : [but not in Homeric Greek. Sandford.]*

Apollo ^{voc} averter-of-evils ! what-a (*the*) swallow !

O Jove, the acuteness of his (*the*) intellects !

Alas ! the man ! Ah ah ! the harsh Deity !

Oh (ὦ) me ^{dat} ! my (*the*) beard !

Oh-me ! my ^{acc} evils !

O (ὦ) ! this Persian armament !

Oh (ὦ) me ^{dat} ! my hurt (*detriment*) !

Oh (ὦ) me ^{dat} ! *the* misfortune !

Oh me ^{dat} ! *the* frenzy !

* [The article usually, but not uniformly, accompanies the genitive of the substantive in the construction : an interjection may be used or omitted. *Sandford.*]

19. Words of "praying" take a genitive, which is governed by *περὶ*, *ὑνεκα*, *αὐτὶ*, *πρὸ*, or *πρός*.

I beseech you both (*ἡμῖν*) by (or for the sake of) Olympian Jove (*Ζῆν, ἡνός*) and (*ἡδὲ*) by Themis.

I entreat you by these knees, and your chin, and your right hand.

I supplicate you on account of this woman.

Having supplications to offer to you ^{dat}, O father, myself for myself and for my ^{art} auxiliaries.

I imagine that my ^{art} father ^{acc} would stretch-forth (a. 1. *ἔκτεινεν* with *ἀν*) many supplications by this chin. (That is, that he would make many supplications by laying hold of this chin.)

Supplications by the Gods.

20. Verbs signifying to "begin" take a genitive, governed by *περὶ*, with respect to. Or, they have reference to the government of verbs signifying to "rule, govern, head," &c.*

Begin, dear Muses, a bucolic song.

Certainly the son (production) of Maia ^{art} and Jove began ^{acc} (i. e. caused, was the author of) great tribulations, when he came ^{acc} into the Idæan forest.

The Lacedemonians determined ^{acc} to save the city through the virtues ^{acc} of those men ^{art} who were-the-authors-of ^{acc} (began) freedom ^{art} to all Greece ^{art}.

21. The nominative followed by a genitive marks the proportions of a whole, [i. e. the genitive is put partitively.] This genitive depends on *ἐκ* or *ἀπὸ*.

* "The construction of *ἀρχομαι* with *απὸ* is distinct from this. The genitive, without a preposition, marks the action or condition itself which has commenced; but the genitive with *απὸ* marks the individual point which is the first in continued action or condition. *Τὰ βρέφη τοῦ ζῆν ἀπὸ λύπης ἀρχεται*, The children begin life with sorrow. *Τοῦ ζῆν* marks the continuance of the condition which has commenced; *απὸ λύπης* the feeling, which is the first in the condition thus commencing." *Matthias*.

- One of these. (*That is, One out of these.*)

Of the *things* which-are (*being*), some (*the indeed*) are-in-our-power, others (*but the*) are not in our power.

They overcame ^{a 1} those ^{acc} (*the*) of *the* Sicyonians who-engaged-with (*having engaged-with* ^{a 1 acc}) them.

Those (*The*) of them who-fled-down (*a. 2. part. nom.*) to Mycalé ^{acc} were destroyed ^{a 2}.

- Many ^{acc} delighting in those ^{dat} (*the*) of the eatables and customs-of-life ^{art} which-hurt (*hurting* ^{dat}) both the body and the soul.

That which is wont to happen (*fall-against*) to those-men (*the from men* ^{art}) who-succeed (*succeeding* ^{dat}) in life, first indeed rivalry, and after (*from*) rivalry envy.

The ^{dat neut} *part* of the walls which-was-in-a-bad-state (*being-all.*)

- She ruined ^{a 1} most of *the* Greeks.

Few out-of many returned ^{a 1} (*returned-from*) to-their-home.

Few out-of many were saved ^{a 1}.

The good *among* men ^{art}.

The good (*profitable*) *among* men ^{art}.

The best (*altogether*) of the soldiers.

Those (*The*) of the popular-party. The half of the time.

The greatest ^{sem} (*much*) *part* of the territory.

A thousand heavy-armed-men of *the* Phocians kept-guard ^{impf} on (*down*) this ^{acc neut} *side* of the mountain.

Into such ^{neut} (*so-great*) a state of daring did they come (*come-from*) ^{pf pass}. (*Many instances of this construction we have noticed before. Perhaps they might as well be referred to this rule, by the governance of some substantive understood.*)

After the battle ^{acc} those of the enemies who were taken ^{a 1} last (*adverb*) reported ^{impf} the same *things*.

There is not *one* of mortal *men* who (*whosoever*) is free.

Having demolished ^{a 2} *the part* of the wall where (*dat. sing. of* *ὅς*) the pile-of-earth lay-against ^{impf} (*was falling-against*) it, they introduced ^{impf} (*brought-in*) the earth.

That there would not be ^{fut inf} to the Athenians in the narrow-place either (not-and) a sailing-round-the-enemy ^{acc} or (not-and) a sailing-through-the-enemy, to which ^{neut} (which-altogether) part of their (the) art they particularly trusted ^{impf} (believed.)

They left ^{a 2} (left-down) their vessels at Coressus a place of the Ephesian ^{fem} territory. (But the name of the country is generally placed first, as in the following sentence :)

The army of the Peloponnesians went (came-from ^{a 2 m}) to CEnoé ^{acc} a town of the Attic ^{fem} territory.

There died ^{a 2} (died-off) of the commanders Etesilaus (Ionic).

A wheel of the class of earthen ^{art} ones. (That is, An earthen wheel.)

Oil-cruets ^{acc} of the class of round ^{art} (rotund) ones.

Having taken ^{a 2} an axe of the kind of ship-building ^{art} ones.

He wished ^{impf} to be one of those-who-remained (the remaining) at home.

Being one of the council.

You know (have ascertained ^{pf mid}) that all the others regard death ^{art} to be one of the greatest evils.

He married ^{a 1} one of the daughters of Adrastus.

Certainly you were (with Attic addition) one of the wall-piercers (i. e. house-breakers).

Even Socrates ^{art} was one of those-who-served-in-the-army (the serving-in-the-army) about (round) Milētus ^{acc}.

Of whom I affirm that even Archelaüs ^{acc} will be ^{inf} one.

You are, as you seem (seem-like ^{pf mid}) one (some-one) of the good.

Of whom I shall appear ^{fut mid} to-be (having-become ^{pf pass}) one.

You will find in all transactions that the approved ^{acc} and admired are (being) among (from) the most (adv.) intelligent and the infamous and despised are among (from) the most unlearned.

Having taken ^{a 2} sixty ships out-of those-which-were-blockading (the blockading) the harbour.

It is *one among* the shameful things. (*I. e. It is a shameful thing.*)

It would be (*opt. with dv*) in us a despicable thing (*some-one^{acc} of the despicable^{pl}*).

Mellon, *one* of the Thebans who fled (*part. pf. mid.*) to Athens.

Crysantas, *one* of the nobles.

But sometimes the nominative or accusative is used.

Two *parts* of the Peloponnesians and allies made an inroad *into* the Attic *territory*. (*Here "parts" and "Peloponnesians" are both in the nominative.*)

Most of the dwellings had fallen, but a few remained *remained-over*.

Of the two cliffs (*"The two cliffs" in the nominative*) the one (*the indeed*) mounts *to* the wide heaven *acc*, but the other cliff you will observe (*discover*) *to be* more low (*humble*).

They are-conscious *that* those-who-have tyrannized *acc* (*the having tyrannized^{pl}*) before them *have been* taken-off *pl*, some *acc* (*the indeed*) by (*ὁπρὸ*) *their* parents *acc*, others (*but the*) by *their* sons, others (*but the*) by *their* brothers, others (*but the*) by *their* wives (*women*).

Trembling seized (*came-under^{acc}*) each-of-the-Trojans (*Trojans each^{acc}*).

22. *The genitive is used after adverbs of place, on the same principle. So in Latin: 'Ubi terrarum', &c.*

My father lives in-another-part of *the* earth or has died *pl*.

In-what-part of my mind (*understanding*) he is-inscribed *pl*.

Will ye not with-as-much-haste-as-possible eject him to-somewhere (*somewhither*) of *the* deserted islands?

In-this-part of *the* discourse (*word*).

He fixed *acc* *the* statue of *the* deity, in *that part* of the city where it was most suitable (*opportune*).

You do not see (*mark*) in-what-state of distress (*evil*) you are
So after adverbs of time :

Late in the day.

At-what-time of the day ?

23. The genitive is on the same principle put with verbs of *kinds*, even with those which govern the accusative, when the action does not refer to the whole object, but to a part only.*

He sprinkled ^{impf} salt over it. (*That is, τι ; "some salt."*)

To roast ^{a 1} flesh (*pieces-of-meat : contracted*).

They wasted ^{a 2} (*cut*) a part of the country.

Neither is it reasonable to bear morosely *any* of the things.

I know ^{pf mid} (*have beheld*) some of my ^{art} equals-in-age and a little ^{dat neut} older, who

Send-with me ^{dat} one (*or some*).of your attendants.

Having opened ^{a 1} (*drawn-aside*) the door a little.

To remit *one's* anger.

To slacken *one's* (*the*) approach.

24. A genitive is put with many other verbs which signify participation, or in which this idea is implied. This genitive depends on μέρος, μέρος τι, τι, μοῖραν, &c.

I do not partake of his (*him* ^{dat}) impudence.

I have seen ^{impf} (*marked : with Attic prefix*) many even among bad ^{art} men ^{acc} participating in manly-feeling ^{art} and in other approved ^{art} feelings ; but I have seen prudence ^{art} and justice ^{art} being ^{acc} ^{pl} the peculiar possessions of the honorable and good. (*Join "and good."*)

Do you really also, Pylades, take-a-part in this murder ?

I will undertake-with ^{mid} you ^{dat} this danger.

Undertake-with ^{a 2} me these toils.

* [In English this is expressed by the omission of the article in the singular, or by the word "some"; in French by the article *partitif*. *And this.*]

A good helper ^{f^{ca}} in the labors in peace, and a steady ally in the deeds in war.

Sharing ^{p^l} a part (*lot*) of the honors.

To share ^{f^{at}} a part of a tomb.

Who ^{p^l} will share the greatest (*most*) part of the dangers.

Of which things there-is-no-participation-with* the depraved ^{dat^l}. (*Or, there is no part with.*)

Of the things done ^{p^f} there-is-a-participation-with you ^{dat^{p^l}}. (*That is, You have a part in these transactions.*)

He did not think ^{imp^f} (*imagine*) that power ^{scⁿ} (*i. e. ἐν μέσῳ*) appertained ^{inf^{p^r}} to any-one ^{dat^l} (*no-one*) who (*whoever*) was ^{op^t} not (*μὴ*) better than the ruled ^{scⁿ}.

Neither (*And-not*) any thing of surfeit nor (*and-not*) of drunkenness is-becoming to us.

What thing of the Corinthians is-a-concern (*appertains*) to us? (*I. e., What are the Corinthians to us?*)

You seem to me to say that a particle of no-one virtue appertains to a man who-is-overcome ^{dat^l} by the pleasures ^{scⁿ} which arise through-the-medium-of (*through*) the body ^{scⁿ}.

You seem ^{p^f mid} (*seem-like ; with prefix*) to bear some thing heavily ; it behoves you to impart some of the heaviness to your (*the*) friends.

There is a necessity to impart even to our (*the*) slaves warmth (*i. e. to cause our slaves to share with us warmth*) and cold and meats and drinks (*drinkables*) and sleep ; but we-must-not-impart to them at-all warlike (*martial*) knowledge and discipline.

Desiring ^{p^l} (*Desiring-with : i. e. others*) a share of the kingdom.

Of these things he desires (*desires-with*) a part.

Calculation ^{acc}, by which ^{dat^l} we plan many things, by-means-of (*through*) which ^{scⁿ} we derive the good ^{scⁿ p^l} and drive-off ^{mid} the bad ^{acc p^l}.

* "Μέσση is also put with a nominative as the subject. Thucyd. : μέσση τάς τῶν ἰσχυρῶν." *Matthias*.

We should not have derived (*a. 1. with àv*) the least p
it ¹ ², (*i. e. of the benefit*).

I derive this good from the dangers. (*Here the accusative is used.*)

Often has an entire (*all-together*) city derived ^{impf} (*drawn-out*) from a bad man ^{acc}.

I-for-my-part, so (*thus*) may I find-comfort-from (*or.enjoy*)
(*the*) children, hate that man ^{acc}.

She tasted ¹ ² the drink (*draught*).

I taste bitter suffering (*distress-of-mind*).

All things smelt ^{impf} (*Doric*) of summer, and all things
of autumn. (*Or the construction is, smelt the smell of summer*)

These (*Attic*) things seem to me to savor of things of
importance, and more in number.

I smell of ointment about my (*the*) head.

Your (*The*) very garments ^{acc} will smell of dexterity. (*is* : *A smell of dexterity will smell from your garments. A part of your garments will smell of dexterity.*)

From whose mouth a divine (*divinely-spoken*) smell of
issues (*smells*).

A smell proceeds (*smells*) from it ¹ ² (*i. e. the fountain*)
of violets.

Whence do you breathe such (*so-great*) ointments ?

Not only does she breathe herself, but also makes ^{pf} ^t
who-smell her to breathe *the* he-goat.

Whence has the scent (*or voice*) of a mortal lighted.
(*cast-on*) me ?

25. On the same principle may be explained the genitive
verbs signifying to "obtain" or "receive."*

That Achilles may (*xav*) receive ¹ ² ³ (*obtain-by lot*)
from Priam, and let-go ¹ ² ³ Hector.

Good-fortune is theirs who shall (*av*) obtain ¹ ² ³ (*obtain*)

* [*Δεσχεσθαι* sortior governs the accusative. *Τυχεσθαι* accide governs dative.]

α) the most-becoming end (*termination*) of life, as (*just-as*) these indeed (*forsooth*) do now.

Ask them what (*of-what-sort*) men they found (*hit-upon* ^{α 2}) is.

That (*With-the-view-that*) the Trojans and the wives of the Trojans may present (*alloy* ^{pf sub, mid}) me when dead (*a. 2. part.*) with fire.

He was-buried (*lay-buried* ^{pf mid}), having met-with ^{α 1} (*come-cross*) neither (*not-and*) a tomb nor (*not-and*) lamentations from (*at-the-side-of*) us ^{acc}.

I have lighted-on ^{α 1} (*run-upon*) a good (*virtuous*) Deity.

These inherit your ^{acc} (*plural*) glory and your ^{acc} goods.

And after the verbs signifying to "take." [For the most part only verbs middle.]

Seize ^{α 2 m} (*Take*) ye this man.

The opportunity of woman ^{acc} is small; and-in-case she does not (*μη*) seize ^{α 2 m sub} (*seize-upon*) it, no-one wishes to marry ^{α 1} her.

He alone blamed ^{α 2 m} (*seized-upon*) the edict concerning the cutting-off ^{acc} of the hands.

While there is opportunity, undertake ^{α 2 m} (*adventure-upon*) ye the business (*things*).

This remark makes-an-impression-on (*αντιλαμβάνομαι*) me marvellously.

If (*In-case*) we are-prudent ^{sub}, we shall keep-hold of him.

I will keep-hold of her, as (*in-the-way-that*) ivy does of oak.

I persevere-in the same opinion (*the opinion the same*).

A great lake borders-on (*properly, holds on with*) the monument.

To be-earnestly-attentive-to one's (*the*) safety.

So-as not (*μη*) to touch (*handle*) these things contrarily-to justice ^{acc} (*the just* ^{neut}).

Touching (*Feeling*) this chin with my hand ^{dat}.

He takes ^{mid} me by (*from*) the tail.

The part by which any thing is taken is often put in the genitive, while the whole is in the accusative :

They took ^{a 2 m} Orontes ^{art} *by* the zone ^{εεα}.

Will he drag (*lead*) *me* not willing ^{εεμ}, having seized ^{a 1}
Yes-truly, *by your* yellow hair.

To tie a dove *by the* foot.

26. *The same construction of the genitive is retained also verbs which signify the opposite of 'To 'take, seize,' &c., viz 'let go, loose, not to obtain, miss,' &c.**

Willing ^{εεμ} I will not let-go (*get-rid*) of this daughter.

He ordered ^{a 1} me not (μῆ) to let-go (*get-rid*) of him any-^r

He lets-go (*abandons* ^{mid}) the spear (*wooden-spear*).

I advise (*drive-towards*) you ^{dat} not (μῆ) to let-go (*ab-*
^{mid}) of Lachés nor Nicias.

Deserting ^{acc} (*Casting-forth* ^{mid}) our allies.

Aiming-at the boar, he misses that ^{εεα} (*the indeed*), but
(*lights-upon*) the son ^{εεα} of Cræsus.

If (*In-case*) I do not (μῆ) err ^{a 2 sub} (*miss*) in opinion.
*this and in the former sentence εσπὶ may be supplied. The ex-
before stated will explain the constructions in the other sentences
this Rule.)*

27. *The genitive after superlatives is founded on the idea
part of the whole, and is governed by ex or ἀπό.*

You are *to me the* most hateful of kings.

The most good-looking ^{acc} of (*out-of*) all the women.

Hence it is put with verbs derived from superlatives :

This wife (*woman*) of Hector, who excelled-in-bravery
(*without augment*) the horse-taming Trojans ^{εεα},

Did her (*the of her*) body surpass-in-beauty ^{impf} all women
(*i. e. that of all women*) ?

Gifts which bear-the-palm of those-which-are (*the*)
among (*in*) men.

* [These are chiefly verbs middle, ex: gr: μεθίσθαι takes only the
dative, but μεθίναι usually takes the accusative.]

The genitive in the following passages may be understood on the same grounds :

Certainly you exceed all *men* in want-of-spirit ^{dat.}.

Gold ^{acc.} is conspicuous eminently *among* proud wealth.

These are (*have sprung up* ^{acc.}) distinguished *among* mortal *men* for a brave-spirit ^{dat.}.

Two men ^{pl.}, eminent *among* the others.

He sought ^{impf.} me chiefly of all.

He honored ^{acc.} (*respected*) the son (*υἱς, ος*) of Actor chiefly of the sojourners.

28. *Words having the notion of "property" are used in the genitive as being a part of a possession ; or from the notion of dominion.*

All the ^{acc.} goods of-those-who-inhabit (*of the inhabiting*) a (*the*) city are the domestic property (*i. e.* χρήματα) of-those-who-reign (*of the reigning*) well.

They assert *that* these ^{acc.} fishes are sacred to the Nile.

This ^{acc.} plain was once (*Ionic*) the property of the Chorasmians ; but, since the Persians have the dominion, it is the property of the King (*Ionic*).

To be the property of oneself. (*I. e., To be free.*)

I will not be inscribed (*paulo-post-fut.*) in the registers *as* belonging to Creon *as* my patron.

Being ^{pl.} always the prey of-those-who-assail (*of the assailing*) them.

He is *in the* power of him-who-speaks (*the speaking*), if (*in case*) he speaks of ^{subj.} fears. (*That is, he gives himself entirely to him, &c.*)

They are *under the influence* neither (*not-either*) of forgiveness nor-anything else but (*but or*) profit.

29. *Words denoting ' quality, office, power, custom, habit, duty,' are put in the genitive.*

To (*The^{neut}*) hunt-for vain (*empty*) things is a part of (*or the part of, the quality of*) much want-of-mind.*

This is a matter (*or office*) of much labor.

War^{art} is not the business of weapons so-much-as of expense.

To (*The^{neut}*) be-willing and to (*the^{neut}*) have-a-sense-of shame is a part of (*or, is necessary to*) fighting-well.

The riddle was not (*οὐχι*) in the power of the-first-comer to solve^{a 2}.

The army being great (*much*) will not be in the power of every city to receive^{a 1 m} (*receive-up*).

It is the office of a good general to publish (*utter*) the more favorable (*neut. pl. contracted*) news, not (*nor*) the unlucky news. (*Make "the unlucky" one word.*)

Revolt is the act (*or custom*) of those-who-are-treated-with-outrage (*of the suffering anything outrageous*).

Is not this in-every-respect the action of a mad man?

This genitive is sometimes attended with *ἐργον* :

It is the business of the ruling to make the ruled as-prosperous-as-possible.

Sometimes with *πρὸς* with a genitive :

I have thought^p that such^{art} deeds^{acc} are^{a 2 mid inf} (*become*) not in-the-power-of every man.

It is the-characteristic-of (*πρὸς*) a woman to be elated (*elevated*) in her heart^{acc}.

Under this head may be classed the following constructions :

To be thirty years^{acc} old.

Being^p of account (*word*) with (*at-the-hands-of*) the King^{acc}.

To be of the same opinion.

30. The genitive is similarly used, particularly with demonstrative pronouns, to show in whom a certain quality is found.

I do not laud this in a chief^{acc} (*or, this action of a chief*).

I admire (*laud*) these things in him more, namely that &c.

* [As in Latin "est magnæ stultitiæ."]

You know (*have ascertained : pf. mid. contracted*), Thecdōrus (*prefix O*), what I admire in your ^{art} companion.

I praise this in Agesilaüs (*or, this action of Agesilaus*).

What they particularly censure in you ^{p1} (*or, in regard to you, $\pi\sigma\pi\acute{\iota}$*).

We seem to have observed ^{a 2} this in Cyrus, that, &c.

Hence perhaps the genitive in the following constructions :

I wonder at those-who-have (*the having $\epsilon\epsilon\alpha$*) this opinion ^{art}, that (*how-it-is-that*) they do not speak-ill-of wealth ^{art} and strength ^{art} (*robustness*).

And verily-by Juno ^{art} I laud you ^{$\epsilon\epsilon\alpha$} that you seem to me to succour them as-far-as you-are-able.

I admire you of-old, perceiving (*noticing*) how (*as*) sweetly you sleep.

Who would not admire the virtue of those ^{art} men ?

31. The genitive expresses the person or thing from which any thing proceeds, and is governed by $\alpha\pi\delta$, $\epsilon\kappa$, or $\pi\alpha\rho\alpha$ 'from : ' or $\dot{\upsilon}\pi\delta$, [particularly with verbs "to hear," "to experience," "to learn."]

The Armenian, when (*as*) he heard ^{a 1} from the messenger the things commanded by (*at-the-side-of*) Cyrus ^{$\epsilon\epsilon\alpha$} (*art.*), was astonished ^{a 2}.

I heard ^{impf} from the priests (*Ionic*) of Vulcan ^{art} at-Memphis that these things took-place ^{a 2 m} (*became*) thus.

O children, you yourselves (*selves*) have heard ^{a 1} (*heard-into*) your father ^{$\epsilon\epsilon\alpha$} saying these things. (*That is, have heard these things from your father saying them.*)

Is it not great-disgrace (*great evils*) to hear these things from (*at-the-hands-of*) bondmen ?

Listening-to ^{p1} the most shameful words from (*by : i. e. said by*) this man.

He sends hither a man to-inquire ^{fut part} of the officer what (*whichever*) it behoves him to do.

To inquire ^{a 2 m} of (*at-the-side-of*) the officers what it behoves him to do.

After (*Since-indeed*) they heard ^{a 1} *the* opinion of (*from*

Having learnt ^{a 2} *the* plans of *the* enemy ^{p 1} *from* a sp
will consult.

It was a (*some*) wise thing of-him-who-taught (*of the* *taught* ^{a 1}) mortals to hear reasons from (*at-the-side-of*) their opponents.

Hence perhaps the following constructions :

It is most disgraceful *for* me ^{da t} to listen to *the words* *pro*
ing from a frivolous man fabling silly fables (*observations*).

I will hearken-to the plaintiff and the defendant
equally.

I perceive (*comprehend*) *words* *proceeding from* a dumb (*man*, and I hear *words* *proceeding from* one not uttering
voice.

Having heard ^{a 1} both you and her.

Why does it behove us to hear other witnesses ?

Hear ^{a 1} my opinion.

It has been proved ^{p f} how (*as*) justly your ^{ar t} citizen
prove (*receiv*-*from*) of *the* brazier and *the* currier counselling
together about political ^{ar t} matters (*accus.*) !

32. *Words of descent and birth are put in the genitive, governed by* *ex, ἀπὸ, &c.*

Cyrus is said to have-been-born ^{a 2} of Cambyses *as his* father
but is confessed (*or allowed*) to have been-born ^{a 2} of Mardian
as his mother.

It is a remarkable distinction among (*in*) mortals to be born
of virtuous parents.

Born from the same father.

Nor (*Not-and*) will he beget (*generate*) a child *from* the
married spouse.

So words which express the material of which any thing is
made. [‘Ex sometimes accompanies this genitive.]

Whether (*Whether-of-the-two*) they make ^{mid} the statues of brass or stone.

The way is paved ^{pf part} with stone.

The doors *are* made ^{pf} of palm.

A garland of grass. Rafts of hides.

A door made ^{pf} of (*from*) tamarisk.

Raiment made ^{pf} of (*from*) wood ^{p^l}.

A wing of white snow.

33. So a genitive is used with substantives of all kinds to express the author of a thing implied in the substantive.

Rovings proceeding from (or caused by) Juno.

That (*To-the-end-that*) the city may be rescued ^{a¹ sub} unhurt by the evils ^{gen} which are threatened from this land.

Announcing ^{gen} the dreams which-were-sent-by (*the*) Agamemnon ^{gen} from the shades.

A suffering sent by the Deities.

34. The genitive is put with verbs compounded with prepositions which govern the genitive, when they may be separated from the verb and placed immediately before the case without altering the signification of the verb.*

To jump-from a chariot.

To go-out-of a house.

To sail-from ^{a¹} the land.

I sent ^{a¹} (*sent-from*) you from the land.

His mother saved ^{a¹} (*saved-from*) him from the hand of Ægis thus.

I will send (*send-away-from*) you from this land.

* " Thus ἀντιλέγειν τινός will not express 'to contradict any one : ' because λέγειν ἀντί τινος would mean 'to speak in the place of any one.' Frequently also a verb, compounded with a preposition which requires a genitive, governs the genitive, though the preposition cannot be separated from the verb ; as ἀντιποιεῖσθαι τινος, ἐφίεσθαι τινος, ἀπολαύειν τινός. Here then the genitive does not arise from the preposition, but from the relation which the verb expresses." *Matthiæ*.

Hence verbs, compounded with *κατὰ*, ('against,' with a genit.) which represent an action as tending to the disadvantage of a person or thing, take the genitive of the person or thing against which the action is directed, together with the accusative of the thing which is the passive object of the verb. Thus *κατηγορεῖν τί τινος*, is to utter, to assert anything to the advantage of any one. *Αγορεῖν τι κατὰ τινος*.

He charged the others with foolishness. (Say, *He alleged-against* ^{impf} *the others foolishness*.)

Much injustice was alleged-against ^{impf} him. (Here the accusative becomes the nominative.)

You pronounce me very unhappy. (Say, *You pronounce-against* ^p *me much unhappiness*.)

I perceive (mark) you ^p, when (with *ἀν* joined) you decide-against ^{a 2 sub} any-one (particular) that he has committed sacrilege or theft, (i. e. when you condemn for it) not making ^{mid part} the punishment according-to (agreeably-to) the greatness ^{acc} of the crimes of which they receive (take : a. 2. subj. with *ἀν*) the punishment, but passing-death-against all equally.

To pronounce any one guilty of cowardice. (Say, *To vote-against any-one cowardice*.)

They decreed-against ^{a 1} the men indiscriminate death.

They pour-against the sacred-places every blasphemy.

We will pump-out-against philosophy still more (contracted form) laughter.

He said-against life (the ^{neut} to live) thus-much.

They said ^{a 2} (asserted) that they would speak-against ^{inf} him to his (the) grandfather.

Having vauntingly-alleged-against ^{a 1 p} the Athenians want-of-power.

There are some who laugh-against such ^{art} things.

With the last may be compared the following constructions :

How (As) delightful to be able to despise (think-oneself-above) the established-laws !

It is evident madness to condemn so-great ^{art} an authority (istracy).

Let no-one (*not-any-one*) despise, (*imperative of περιφρονέω*) you.

35. *But other cases sometimes take the place of the genitive :*

After they went-out-of^{a 2} the Persian (Περσῖς, ἰδος) territory^{acc.}.

To exceed (*pass-out-of*) thirty^{art} years^{acc.}.

Having sailed-without^{a 1 p1} the Hellespont^{acc.}.

The Deity is averse-from^{a 2 p} you^{acc.}. (Perhaps ἀποστρέφω came to have the general notion of 'hating' or 'despising,' and so took the accusative. So ἀποστρέφω below.)

Neither (*Not-either*) turn-away-from the truth (*the true^{acc.}*) through (*by*) anger^{acc.}.

To Pittheus were born^{a 2 m} (*sprang-from*) three blameless children. (Ex is either ἐκ Πιθέως or ἐκ γυναικός.)

He saw (*beheld*) children born^{a 2 m} (*sprung-from*) to them^{dat.} all.

Winters make-room-for summer^{dat.}.

36. *On the other hand, verbs, compounded with prepositions governing other cases, take a genitive.**

He extricated^{a 1 m} you^{p1} shut-in^{p1} the fences^{acc.}. (*Here the genitive depends on ἔσω or εντός.*)

What is it (*this*) which is-not-in (οὐκ ἐνι ; for ἐνέσσι) my^{art} ship? (*I. e., εντός, ἐπὶ, &c.*)

Him you have received-into^{a 1 m} the walls.

They shall not, I swear by (*no-by*) Ceres^{art}, mock^{fut mid} (gape-in) at me while-I-live (*living^{acc.}*). (*The genitive seems to depend on κατὰ, 'down at.'*)

As he sees (*marks*) me advancing-to the car. (*That is, ἐγγύς or ἀγχι, 'near.'*)

* [Observe, also, that frequently verbs compounded with prepositions (which govern the genitive) take a genitive after them, which case does not depend upon the preposition, but upon the relation expressed by the verb ; as, ἀντιπροσέειπεν τῷ, &c.]

37. *The genitive determines place, in answer to the question, Where?*

A woman such-as is not in (down-in) the Grecian (Αχαιῆς, ἰδος) country ^{acc}, nor (not-and) at (i. e., in the town of) Pylos ^{acc}, nor (not-and) at Argos.

I dwell far-off in the country (fields). (That is, in the midst of, &c.)

On (i. e., ἐν) the left hand dwell the iron-forging Chalybes.

I see (mark) at the end-of-the-funeral-pile the cluster-of-hair cut ^{pl}.

The body (frame) of Capaneus is smoking on the ladder ^{acc pl}.

In what (πός) place? (That is, Where?)

In which place. (That is, Where.)

In the house of Jove.

To return (go-back-from) to the house of his father.

To the abode of Orcus.

In the abode of Orcus.

To (δε added to the end of the genitive) the house of Orcus (Hades).

To go-frequently to the house of a teacher.

38. *The genitive determines time: [answering to the question "When?"]*

Death will be to me, whether-it-be (or) the morning or the time of dusk or mid-day ^{nom}.

In the time of full (highest) night.

In the same winter.

On the same day.

In the time of night. In the time of summer (or, In-summer time. However the genitive may here be governed by οὐδης, ὅντος, which are sometimes supplied. "I: being." Of this construction more hereafter.)

He oppressed ^{a 1} us in the former years.

He will come in a short (gradual) time.

For six years unwashed. (For the space of.)

It-did-not-happen *to* them *to* see ^{a 2} (*behold*) their-country *for* many years.

He has not sojourned ^{p f} here *for* (*or since*; *i. e. ex*) many years.

Since what (*of-what-kind*) time has *the* city been laid-waste ^{p f} ?

Within thirty days from this ^{ar t} day let-him-go-away (*go-off* : a. 2. imperative).

Within thirty days.

THE DATIVE.

1. *The dative is used as in Latin, after Giving TO, Showing favor or disfavor TO, Trusting TO, Being convenient or inconvenient TO or FOR, Saying TO, &c.**

Give ^{a 2} me (*i. e., to me*) bows.

Tell ^{a 1} me.

Bringing great joy to you.

Friendly to any-one.

Inimical to any-one.

Well-disposed to any-one.

He does the things which are very advantageous to us.

It is hard (*difficult*) for a father and mother to be bereaved ^{a 1 p} (*stripped-of*) of their children.

To be-troublesome to one's-hearers (*the hearing*).

It is disgraceful to (*or for*) a woman to stand (*ἑστῆναι*) about amidst youths ^{ex a} (*youths men*).

Do not-at-all become ^{a 2 m sub} a-hindrance (*in-the-way*) to us.

Old-age ^{ar t} now is-a-hindrance (*obstructs*†) to me.

Like (*Similar*) to any-one.

To obey any-one. (*That is, To be obedient TO. Milton has : Yet to their general's voice they soon obey'd.‡*)

Serving § Phœbus.

* [The dative in Greek is used in two senses, the one answering to the question "To whom?" as in other languages; the other that of the Latin ablative. *Vide Gram. Remarks on Dative.*]

† *ἑμποδίζω* and *ενοχλῶ* govern also the accusative.

‡ [*ὑπακούω* takes the genitive and dative. *Matthiæ.*]

§ "*Ἀσπείρειν*, to serve; to pay honor to the Gods by offerings; in the first sense takes the dative; and in the second, though rarely, the accu-

Neither (*Not-and*) trusting (*confiding* ¹) to all, nor distrusting all.

O stranger, remove out-of-the-way* for a king ¹.

Do-thou-old-man-who-puttest-me-out-of (*Your* ^{acc} *old-age* ^{acc}, †, *which puts-me-out-of*) my speech ^{acc}, retire (*go-from* ²) out-of-the-way for our (*the us* ^{acc}) words.

Jove *the son-of-Saturn* has subjected (*subdued*) me to Peleus (*Ionic*) *the son-of-Æacus*. (*Ἦτορ* is supplied in the following sentence :)

Neptune has subjected ^{acc} (subdued) me under Idomeneus ^{acc} (*Ionic*).

2. With the verb, to 'give,' the Poets sometimes add *ev* :

The Cupids, having come ^{acc} (arrived) too-violently, have not bestowed ^{acc} to (*in*) men a good-reputation or (*neither*) virtue.

But the above may be translated 'among men.' The following is a clearer instance :

Phœbus has not given ^{acc} (*made-to-attend*) to (*in*) our mind (*opinion*) the song of the lyre. (*That is, has not given us a taste for it.*)

3. Verbs of 'exhorting, ordering,' take a dative.†

The former (*formerly*) things you did not well advise ^{acc} (*commend*) to me.

sative. Eurip. El. : Τίνα πόλιν, τίνα δ' οἶκον λατρεύεις ; Iph. T. ; Ἐνθα τῇ θεῇ ἀφ' ἑπολον κόραν λατρεύω. It is found however in the first sense with the accusative also." Matthiæ.

* Τυράννοισι does not depend on ἐκποδῶν, which governs a genitive.

† Not however by any means ALWAYS. As the verbs, which take a genitive, often admit the proper case, the accusative ; so do those which take a dative. " The verbs To order, To exhort, as προσάπτειν, επιτάλλεσθαι, παραινεῖν, παραγγεῖν, παρακαλεῖσθαι, ἐπιτίθεσθαι, &c. regularly take the dative. Κελεύειν however takes not only the dative in the sense of To exhort, but also the accusative with the infinitive. Thus also προεράττειν. On the other hand, νοουθετεῖν, παρακαλεῖν, προτρέπειν, παροξύνειν, παραρμῖν, &c. take only the accusative." Matthiæ. The latter verbs more directly and spontaneously lead the student to the accusative.

I do not advise (*commend*) you ^{dat} to will (*or wish*) him great evils. *That is, I do not advise TO you this thing*).

We intend to advise (*counsel-together*) you ^{dat} respecting those things at which ^{sc} it behoves the younger men to aim.

He ordered ^{a 1} the heralds ^{dat} to convoke the Greeks. (*That is, He ordered this to them*.)

He wishes to give-directions-to all. (*Σημαίνω is σήματα δίδωμι*.)

Hence verbs of 'ruling, governing,' take a dative :

He wishes to give-directions-to all, and to rule (*sway*) all ^{dat}.

For-long he shall not rule (*govern*) the Gods.

Jove and Minerva have-power-over men and the immortal gods.

Hector led ^{impf} (*headed*) the Trojans.

They led (*conducted* : dual a. 1. m) the Mæonians.

Hence perhaps ἀναξ takes a dative here :

O prince ^{nom} of Thebes ^{pl} which-has-fine-horses. (*Unless so understood*.)

4. The verbs to 'meet, meet with, light on,' take a dative, which is governed perhaps by σύν.

He met ^{a 1} his father.

I-for-my-part have seen (*seen-into* ^{a 2}) no-other of mortal men who-has-met-with (*having met-with* ^{a 2}) a more odious fate (*lot*) than this ^{sc} man.

See (*Mark*) lest you light-on ^{a 2 sub} the guards. See note.*)

5. The verbs to 'please, displease,' take the dative.†

Peace pleases me. (*That is, is pleasant to me*.)

You do things not pleasing to me.

Let us comply-with (*perfect* ^{sub}) the discourse which (οἱ) has pleased (*fitted* : pf. mid. with redupl.) us all.

* "Εὐρυχάειν, συνευρυχάειν, are found also with the genitive, for ευρυχάειν." *Matthiæ*.

[† ἀποσπῆσθαι frequently takes the accusative.]

Cræsus, not being pleased *with* the decision, said ^a *marked*) these *things* to Cambyzes ^{acc} (*art.*). (*In this and succeeding sentence, however, the dative seems to be governed by ὑπό.*)

They were displeased ^{impf} *with* his (*the of him*) mode-of

6. The verbs to 'reproach, rebuke,' take the dative of the *per* thing reproached, and often with the accusative of the cause reproach.

Doing those (*these*) things which you-would-object to oth (*or which you would blame in others*) doing them

I know ^{pf mid} (*have ascertained*) that you would have c ed (*impf. of μέμφομαι with ἀν**) not-even this to me (*or, th would not have blamed even this in me*).

I censure not those-who-wish to rule, but those-who-*ai being*) too-ready to submit.

They inveigh-against *the* Lacedæmonians particularly after-that the others who-participated (*the participating*) : peace ^{sc}.

In-this-manner gaping ^{pf mid} he reviles ^{mid} Jove ^{art.} note.†)

7. Verbs which signify to 'assist, help, hurt,' take a dative

He wishes (*is-inclined*) to help *the* Trojans. (*That is, to help to.*)

To succour the injured ^{pf}.

How (*How-that*) wealth not-in-any-way assists the dea

Ill-treating (*Maltreating*) the dead *man*, she said-over *these things* : Thee, according-as (*Ionic*) I threatened ^a, cram with blood ^{sc}.

By ill-treating ^{nom} (*maltreating*) whom ^{dat}, *the* Pe thought ^{impf} (*supposed*) to ill-treat Amasis ^{acc} (*Ionic*). *the verb takes both a dative and an accusative.‡*)

* [μέμφομαι is found also with an accusative.]

† The active λειδορέω usually takes an accusative.

‡ " Ἀρῆσιν, ἀμύνειν, ἀλεξείν, βοηθεῖν, επικουρεῖν, λυσιτελεῖν, ἡγεμεναι

There was no-profit to us searching.

B. $\Delta\sigma\iota$, "there is a necessity," sometimes takes a dative*.

There-is-a-necessity to you of the same question, What is virtue? (I. e., The same question is necessary to you).

Why is-there-a-necessity to you of children?

Now there-is-a-necessity for you to disclose these observations.

9. Words signifying 'common to or with,' take a dative, which seems to be governed by $\sigma\upsilon\nu$.

This is common to all.

What is there common (common in middle) to Phœbus and you? (That is, what has Phœbus to do with you? What are you to Phœbus?)

There is nothing in-common to us and him.

What communion is there between a looking-glass and a blind man?

They affirmed *² that there was ^{inf} nothing (no thing) in common with themselves and the Athenians.

What is there in common to you and me?

He held-communion *¹ with the bad.

That-which-is (The) common to (upon) all.

10. Words also of 'equality to, suitableness to, resemblance to,' &c., or the contrary, take the dative.

Having ^{fem} a body like (similar) to Helen.

Dust like smoke.

Being in sufferings akin to those-which-happened to Theus.

dative; $\omega\phi\epsilon\lambda\epsilon\iota\nu$ is used in both cases. ὀνίνημι , $\beta\lambda\acute{\epsilon}\pi\omega$ takes the accusative ONLY." *Matthiæ*.

* "Χρῆ takes ONLY the accusative." *Matthiæ*.

These *things* are not correspondent to the *things* which-have-been-announced (*announced-from* : *part. pf. pass.*).

A mouse is-born in *the* earth, feeding-on the same fruit of *the* ground *with* man.

About (*According-to*) the same time *with* the seizure of the goblet. [*Dative governed by σὺν understood.*]

In the same danger *with* the vilest.

He was born ^{a 2} of (*from*) one mother *with* me.

Having reigned ^{a 1 acc} an-equal-number--of-years (*like years acc*) *with* Cleander.

Are not you also struck (*Attic*) with-the-same-number-of-strokes (*like art strokes acc*) as I ^{dat} ?

Words ^{acc} such as he-who-was-killing ^{dat} (*the killing-entirely*) you ^{dual} *would* speak.

I beware-of drunkenness and sleep equally *with* a trap.

He was hated ^{impf} (*hated-entirely*) equally (*like acc neut*) *with* black Fate.

They respect a (*the*) friend equally (*from like neut*) *with* a father.

In-the-same-way as the dogs ^{scm}, the ichneumons are buried.

Many heard-equally-with ^{impf} me these *things*.

Speaking-the-same-language *with* any-one.

Having-the-same-name *with* any-one. (*That is, a name of any one.*)

Brought-up-with any-one.

Having-a-common-boundary *with* any-one.

To agree-with any-one.

To associate-with any-one.

So the verbs, to 'accommodate oneself to, to become,' take a *dative* :

As becomes a happy mother.

Things which-suit (*suiting*) those-who-have-drunk (*the having drunk pf*) poison.

You have spoken ^{a 1} (*remarked*) suitably to my absence (*i. e. with propriety, considering my long absence*).

They assented (consented) to Hector devising evil things.

11. The dative expresses, as in Latin, that an action is done for the advantage or pleasure or honor of any one.

Menelaüs, for whom we have fitted-out²¹ this expedition (sailing). (The dative is governed by the participle of ἀπέκω, χαρίζομαι, &c. Homer supplies τιμὴν ἀρνύμενος Μενελάω.)

Dissuading (Not permitting) him from-collecting-the-votes (to collect-the-votes) for a man who-had-no-city (Ionic contract).

If you will punish the murder for your (the) companion Patroclus (i. e., the murder of Patroclus for him). (The dative is governed by βονέων, ἀφ' ὧν, &c.)

Warding-off the pitiless day for your children (offspring²¹). (If we construe it "from your children," this sentence will belong to a rule a few pages on. So also the next sentence.)

To repel the hostile spear (wooden-spear) from your mother.

Having danced²¹ (ὀρχέομαι) in honor of the Gods, let us be cautious²¹ not (μὴ) to offend any-more for-the-future.

In honor of these²¹ virgins both the girls and the boys of the Delians shave-the-head.

The dative expresses 'to' or 'for' in various uses.

are (ἐστίν) to me a father and a venerable mother.

were to Tellus honorable and good children.

not to children a finer privilege than to be-born (have) of a good father²¹.

so (thus) our-own as (or) we are to ourselves.

(i) the want-of-exertion displayed-in-the words (of

Nicias, and the disagreement which they occasion

ang with (towards) their (the) elders, divert²¹ from your intentions

from your intentions

door for the hands.

For (i. e. as for; as far as concerns) you²¹ the command of love has its accomplishment; but I am not-bold enough to hand²¹ a kindred (cognate) God to (πρὸς) a stormy valley²¹.

A God saves (*saves-from*) me ; but *as to* (*or, as for ; as far as is in the power of*) this man I am-undone (*am-gone*). (*Ev seems understood.*)

The laws *here* do not seem to take-their-rise from-that-quarter, from-whence they take-their-rise *in respect to* (*or in, εν*) most-of-the-cities (*the most cities*).

O wealth ^{acc} and government and one art excelling another art ^{acc} in contributing to a (*the*) much-envied state-of-living !

I-for-my-part beseech you to dismiss (*send-back : a. 2. Poët.*) your wrath to (*or, with respect to ; directed to*) Achilles (*Ionic*).

For (*or to*) me remains (*waits*) a rending *by* a doubly-edged spear (*wooden-spear*).

Nothing is-a-hindrance (*hinders-from*) to him-who-has-chosen (*the having chosen* ^{a 2 m}) the life of-wisdom (*of the neut to be wise*) from-living (*to live*) according to this ^{art} manner ^{acc}.

You have gone ^{a 2 p} (*προστέλλω*) a long way ^{acc} as *for* an old-man. (*That is, ὥς πρέπει, as is becoming to.**)

You are noble-minded, as *it appears* to a-beholder (*having been* ^{a 2}). (*φαίνεται or εικάσας might be supplied.*)

A thing difficult, and, *for* such-as me at-least, absolutely impossible.

[*The Dative expresses the opinion or judgment of a person.*]

I have honored ^{a 1} (*respected*) you as is evident to those-who-are-intelligent.

As *it appears* to me.

As at-least *its appears* to me.

As-far-indeed-as *it is right* for me to judge ^{a 1}.

As *it appears* to my judgment (*thought*).

The body, as *it seemed* to one touching (*handling*) *it* on-the-outside, was not too hot ; but the ^{neut} parts within were burnt ^{impf} (*blazed*).

Epidamnus is a city on (*in*) the right-hand as *it appears* to one sailing-into the Ionian gulf ^{acc}.

* [The dative is often put, especially with ὥς, in order to show that a proposition is affirmed, not as generally true, but as valid only with respect to a certain person. *Matthiæ.*]

Standing ^{mid} on-the-right to (*in regard to, of*) the chiefs.

To a person beginning ^{a 1 m} (*commencing*) to sail-through ^{a 1} out-of the innermost-part into the wide sea, forty (*Ionic*) days are spent.*

It is the ninth year to us waiting here.†

It was already the second day to me sailing. (*That is, It was now the second day that I had sailed.*)

What time is it since-the-boy-was-killed (*to the boy* ^{dat} put-an-end-to ^{Pf PASS}) ?

How-many years ^{acc} the Egyptians themselves affirm *there are* ^{inf} from Hercules ^{dat} to (ες) Amasis, has been shown ^{Pf} before.

Thou hast made-thy-appearance (*appeared-before* ^{a 2 P}) to me longing (*regretting-the-loss-of*). (*That is, as I had longed for.*)

The celebrated son of Jove and Alcmené came ^{a 2} late-in-deed but to-my-satisfaction (*to me pleased* ^{1 m}).

I know (*discern*) that I am-come wished-for-by-you-of-the-slaves-only (*Say, to you* ^{dual} alone of slaves anxious-for ^{dat}).

We were pleased with your words (*Say, The words became* ^{Pf mid} to us gratified,) and we are (*Ionic*) ready to do these things.

Nicias had expected what actually took place regarding the Egestæans. (*Say, The* ^{neut pl} about the Egestæans ^{scn} were to Nicias ^{art} looking-out-for.)

They said ^{a 2} (*remarked*) that-it-would-not-be with-their-consent (*to them willing*) that the army ^{acc} should go ^{inf} (*go-on*) through their (*the of them*) land ^{scn}. (*Thus Sallust: "Uti militibus exæquatus cum imperatore labos volentibus esset." Tacitus: "Quibus bellum volentibus erat."*)‡

* [In the definition of a property, distance, situation of a place, &c. there is often put a *participle*, which expresses the action with respect to which that definition is applied. *Matthiæ.*]

† [The same takes place in definitions of time, when it is to be expressed that an action has taken place since a certain person did this or that. *Id.,*]

‡ [*εἶναι* and *γίγνεσθαι* are often accompanied with the participle of the

Moi and ἡμῶν is often an intelligible expression, when it is thought merely expletive :

Say ^{a 1} (*Remark*) for me ^{dat} to the king ^{acc} (*Ionic*), that I say these things.

Remember to tell ^{a 2} (*remark: old form of infin.*) for me, ye Trojans, to the dear father and mother of the admirable Ilioneus (*Ionic*) to weep (*groan: Ionic old form of infin.*) in their house ^{ab} (*abodes*).

O child, has the guest indeed gone (*journeyed* ^{p'}) ? Here ἡμῶν is to be added ; which is thought to be either expletive or put for ἡμῶν. But perhaps ὦν is omitted : ὁ ὦν ξένος ἡμῶν, 'he who is to us a guest.' So the following sentences may be understood :

Lest (*In-order-that-not*) their-order (*the order to them*) should be disarranged ^{a 1 opt}. (*That is, ἡ οὔσα αὐτοῖς τάξις.*)

I have heard ^{impf} from your ^{art} father ^{acc} that the Iliad of Homer (*to Homer* ^{art}) is ^{opt} a finer poem than the Odyssey. (*That is, the Iliad which is to Homer.*)

What shall be the name to-our-city (*to us to the city: that is, to the city which is to us*) ?

Lest by asking ^{nom} I should be ^{opt} a-hindrance (*in-the-way*) to-your-exposition. (*To you to the exposition. That is, to the exposition which is going to be given by you.*)

This seems to me at-least to be well spoken, namely (*the* ^{acc}) that we ^{acc} men ^{art} are ^{inf} one of the possessions of-the-Gods (*to the Gods: i. e. ὄντων*).

Your paternal habitation. (*Say, The paternal to you* ^{p'} *habitation: i. e. ἡ οὔσα.*)

The direct way of the ways of-the-Nile (*to the Nile: i. e. οὐσῶν*) is this.

He had ^{impf} a palace of-the-satrap (*to the satrap: i. e. τοῦ ὄν*).

When-indeed the barbarians had gone ^{a 2} (*gone-from*) from their-territory (*the territory to them: i. e. οὐσῆς*).

verb "to wish" in the dative ; in which case the participle only is translated by the finite verb. *Matthiæ.*

So without the article :

Jupiter gave ^{a 1} (made-to-attend) it to-their-race (to them to race : i. e. τῷ γένει τῷ ὄντι σφιν).

Matthiæ understands here γένει to be in apposition to σφιν : which is harsh. So in the following sentence :

This bears-witness to my (me ^{a 1}) opinion ^{a 1} (μοι τῇ γνώμῃ) : he supposes τῇ γνώμῃ to be a more precise explanation of μοι. But the truer construction is τῇ γνώμῃ τῇ οὐσίῃ μοι. For, though the other construction might be here allowed, it would not be allowed in many of the preceding sentences, nor in these two :

No-longer do your (to you ; i. e. τὰ ὄντα) children see (penetrate ^{a 1}) the light.

Lest any thing hanging-up should fall-on ^{a 2} ^{subj} (fall-in) his-boy (to him to the boy : i. e. τῷ παιδὶ τῷ ὄντι οἱ).*

These constructions will account for the Greek use of the article where we use a pronoun adjective :

It-behoves you ^{p 1} not (μὴ) to obliterate your (the : i. e. τὴν οὐσαν ὑμῖν) high-character.

Pericles ^{a 1} endeavoured ^{impf} to disengage the Athenians from their (the : i. e. τῆς οὐσῆς αὐτοῖς) anger ^{acc} towards (upon) him ^{acc}.

Numerous instances have occurred before.

13. *The dative expresses the direction of an action TO an object.*

They all ^{fem} lifted-up ^{a 2} (held-up) their hands to Minerva.

Hence the verbs to 'pray' take a dative ; as in praying the countenances or the hands were lifted up :†

They prayed-to ^{impf} the Gods.

The people ^{p 1} addressed-prayers ^{a 1} ^m to the Gods and (more-over) lifted-up ^{a 2} (held-up) their hands.

* So "cui poma" (whose apples) in Virgil is properly : the apples belonging to whom.

† [See "Verbs of Praying," in the exercises on the Genit : and compare with the above.]

Your mother addresses-prayers often to *the* Gods *that* you^{acc} may return-back^{a 2} to *your* home^{acc} living.

Having prayed-to^{a 1} *the* Gods and *the* heroes.

So the verb to 'look up to or on any one :'

How (As) grimly does your country look-up-to those-who ridicule (*the ridiculing*) her.

Of this kind may be also ἀναστῆναι ἐνι, 'to stand up against any one in order to fight with him :'

I conquered^{a 1} Clytomedés with-the-fist, and in wrestling^{dat} I conquered Ancæus who rose-up-against^{a 2} me.

14. *The dative stands often alone in this sense; instead of the preposition πρὸς, εἰς, ἐπὶ with the accusative :*

I have been hanged^{a 1} up for-the-purpose-of-having (*upon*) a fleet travel^{dat} to the dead (*ghosts*).

She whirled^{impf} (*rolled*) the thread in the distaff^{dat} with her fingers^{dat}, and cast^{impf} mid the threads (*spun-threads*) to the ground (*plain*).

When (ἐπεὶ) they have collected^{a 1 p subj} (*Ionic*) at-Sais to (*or for*) the (*Ionic*) sacrifices (*Ionic*).

The same may be the ground of the construction ὑποσπῆναι ἐνι, 'to await an enemy, not to give ground,' excipere.*

The Athenians, having dared^{a 1} to await^{a 2} the Persians, conquered them.

It-behoves *those* who-inhabit (*inhabiting*) a great city to wish to await^{mid} the greatest calamities and not (μή) to obliterate their (*the*) high-character.

15. *Hence those verbs† take a dative which are compounded with*

* "It more commonly takes the accusative. Both constructions are united in Eurip. Herc. F. 1352 : Ταῖς συμφοραῖς γὰρ δοῖς οὐχ ὑφίσταται, Οὐδ' ἀνδρὲς ἀν δύναιθ' ὑποσπῆναι βέλους." *Matthiæ*.

† "These verbs are often constructed with the accusative. Προσενεῖν, προσειπεῖν, προσφωνεῖν, προσκτῆσθαι, &c. govern ONLY the accusative; so that on the whole the idiom is to be carefully observed." *Matthiæ*.

and εἰς, serving to mark more precisely the idea of the direction in object, although these prepositions by themselves in that sense govern the accusative.

For a twofold affliction (*damage*) warred-against ^{impf} her.

Having gone-out-against ^{a 2} the Athenians.

We wait at-home (*in abodes*), *having been* eager for-a-long-e (*Ionic*) to lay-hands-on ^{fut} food (*corn*).

They engaged-in ^{a 1} the *very* same acts.

A spirit of talking freely came upon me. (*Say, The ^{acc} to ^{freely} ^{a 1} ^m came-on (pf. mid. with Attic reduplic.) me.*)

They like to laugh-at the dead ^{pl}.

To apply (*hold-forward*) the mind to business (*things*).

To attack (*cast-at*) the wall.

To laugh-at any-one.

They were-friendly-with ^{impf} Xerxes ^{art}, as-they-had (*having*) *with them* Onomacritus, an Athenian man, a seer, and an anger of-the-prophecies (*of prophecies the*) of Musæus.

To be-like a man both by (*according-to*) nature ^{acc} and by-
behaviour (*rightly*).

So *with κατὰ in καταγελᾶω* : [*in Herodotus.*]

He went ^{a 2} into the temple (*fane*) of Vulcan ^{art}, and laugh-at ^{a 1} the statue much (*many ^{neut acc pl}*). (*Make "the statue" one word.*)

16. *Even verbs, compounded with prepositions which never govern a dative, take the dative, when they express such a direction TO object.*

Bad strife came-to ^{a 2} (*i. e. came to the minds of*) the thrice-
retched men ^{dual}.

When (*At-what-time-soever*) any-one is ^{subj} near-thinking at-he-is-going-to-die ^{fut inf} (*end*), there comes-to him a terror and a thoughtfulness about *things concerning* which ^{acc} it had entered ^{plup mid} (*gone-into*) into his mind before (*hitherto*) to think.

A kite ruled ^{impf} the Greeks ^{acc} then and reigned ^{impf} over

them.—What? the Greeks?—Yes, and this kite, when reig first taught ^{a 1} (showed-down) them to fall-down-before the [This verb “To fall down” is elsewhere joined with the genit

17. *Otherwise verbs, compounded with prepositions which by selves require the dative, govern the dative if the preposition be separated from the verb without affecting the sense.*

Seeing-in the countenance resoluteness (*the resolute^{neut}*

I superintended ^{impf} the mountain flocks.

He took-the-votes-of ^{a 1} the meeting.*

He cast-around ^{a 2} your (*Doric*) hair ^{p1} a prize.

They were-involved-in (*fell-about* ^{a 2}; i. e. *fell among* ^c so as to be surrounded by) more and greater evils.

To involve (*cast-round*) in the greatest calamities.

Infamy more (*acc. neut. with art.*) than praise attended (*round-about* ^{a 2}) us not justly (*reasonably*).†

Send-with me *one* of your attendants.

Poverty is always nourished-with Greece ^{art}.

To partake-with (*participate*) any-one of any thing.

18. *This reference or respect TO a person or thing can pr take place only with verbs, because it is only admissible in a but the dative often accompanies substantives also which are a from or allied to verbs governing the dative.*

Such (*Of-such-a-kind*) is the gift (donation) of the M^umen. [*Plato uses the accus. : with sis.*]

Ye complain of how many woes (*cryings*) Minos sent you in-consequence-of (*from*) the aid ^{p1} ye gave to Menela (*Attic*).

* “The construction seems to arise from this, that ἐπιψηφίζειν same as ψῆφον παραγαγεῖν τινι. Thucydides used it with εἰς: Ἐπεψήφη τὴν ἐκκλησίαν τῶν Λακεδαιμονίων. Plato uses it actively: Ἐπιψηφίζει παρόντας.” *Matthiæ*.

† [The accusative is a more usual construction with this verb the dative; but περισσῶς is only a more figurative expression for ἔχεται. See *Matthiæ*.]

In-consequence-of (*From*) the ancient spite ^{p1} of Mars to Cadmus.

Our (*The of us*) mission was ^{a2m} (*became*) not by-way-of (*unto*) contradiction to your ^{art} (*plural*) allies, but for (*about*) things for which ^{scn} the city sent ^{a1} us.

They resisted ^{a2} (*stood-over-against*) the Mede ^{dat} for-the-sake-of the subjugation ^{scn} of Greece to themselves ^{dat}.

Help ^{art} (*acc.*) to friends ^{art} in the war.

A likeness ^{acc} of this city to the others.

Those-who-find-fault-with (*The finding-fault-with* ^{acc}) the advice (*consultation*) of Periander to Thrasybūlus.

19. *The dative expresses 'from' somewhat as in Latin: 'Mea mihi ademerunt.'* It probably depends on *παρὰ*, 'at the side of,' 'by the side of,' 'from beside.'

Thus then (*consequently*) having spoken ^{a1} (*uttered-a-voice*), he received ^{a1m} from him a brazen spear.

She received ^{plup pass} from the fair-cheeked Themis a cup.

I take-away (*take-from*) from you fights and wars.

From whom can-I-hear (*a. 1. opt. with dv*) at-any-time a serviceable (*advantageous*) observation?

Hear (*κλῦμι*) this from me, O offspring of Jove.

For-how-much may I buy ^{abb1} (*redeem*) from you the little-pigs? Say.

I will exact (*seize-on* ^{a2m sub1}) an oath from the Trojans.

You would get (*a. 2. m. opt. of αἶρω with τε*) favor and glory (*repute*) from the Trojans, and chiefly (*mostly*) of (*out-of*) all from the king Alexander.

He is worthy of death from (*i. e., at the hands of*) the city.

Achilles is worthy of honor from us.

Take-a-blessing from me, O Patroclus, even in the house ^{p1} of Orcus (*old form*).

I am not able to hide ^{a1} from (*beside*) you ^{dat p1} this evil.

20. *The verbs, to 'follow,' take a dative, which is governed by σὺν, μετὰ, ἐπί.**

I followed ^{impf} (*poët. without augment*) with Hercules.

Neither does hunger company with (*amidst*) men who-
in-the-straight-path-of-justice.

With (*Together-with*) her (ἡγε) followed ^{impf} two attē
(*ministers*).

The Medes followed ^{impf} close-on Cyaxares ^{art}, an
Persians close-on Cyrus ^{art}, and the others close-on their

Follow me.

I will follow you.

The night messenger succeeds-to the day messenger.†

*So substantives, adjectives, and adverbs, derived from these
take a dative :*

The-one saying ^p nothing agreeing-with (*following-on*
the-other (θάτερος).

Consequently-upon these *things*.

The ^{mas} *wind which is next-to the Cæcias is called Bo*
One evil successory to another evil.

There comes (arrives) a succession to the former watch

Hither may be referred the following constructions :

Storm *upon* (or, *succeeding to*) storm would bear (*opt w*
me hither-and-thither.

You would see (*see-to : a. 2. opt. with σὺν*) one (*another*
ing (ὄψμενος for ὀρόμενος) *upon* another towards *the bank*
the western God.

Murder *upon* murder has destroyed ^{art} (*ruined*) the hou
Murder *upon* murder, and pangs *upon* pangs.

21. *Various other verbs take a dative, governed by σὺν, &*

* [That the dative with these verbs does not express their p
object, but a companionship, is evident from this, that they are
constructed with μετὰ, σὺν, &c. *Matthix.*]

† [Here διαδέχομαι is used for ἔπομαι ; otherwise διαδέχομαι is a tri
verb, as the Latin excipere.]

talked ^{pf pass} (*debated: with the change of the reduplica-*
ti) *with one-another* à little time ^{acc}.

The speaking (*prating*) to himself.

reconciled ^{a 1 p fem} (*Conciliated*) to you.

Good women mixed ^{pf part} *with the bad*.

The earth be mixed (*a. 1. imperative*) *with fire*.

^{dual} (*The*) strive *with one-another*.

Greeks fight even *with the immortals*.

Pre-war* *with the Trojans on-account-of Helen* ^{acc}.

Crastinator struggles *with losses*.

assert *that this thing* only ^{acc}, *namely* a just and good
it (*opinion*), vies ^{inf} *with life* (*i. e., is as great a good as*
it).

Brother-in-law *with any-one*.

Box *with any-one*.

assert *that we* alone ^{nom} endangered-ourselves ^{a 1 inf} *with*
varian at Marathon ^{dat}.

The words 'an army, fleet, and the different classes of soldiers, &c.' are generally accompanied by a dative only, without ἅμα, when they constitute an accompaniment.

When (When-indeed) the Athenians had gone ^{plup pass} (*come-
Ionic form*) *with twenty ships*. . . (*Here however εἰ may
stood.*)

Ionians, having come ^{a 2 m} (*come-from: Ionic*) *with this*
to Ephesus ^{acc}, left ^{a 2} (*left-down*) *their vessels at (in)*
is of the Ephesian ^{fem} territory, but *they* themselves
^{impf} (*mounted*) *the country with a large force (hand)*.

Lacedæmonians succoured ^{a 1} the Dorians *with 1500*
hundred and thousand) heavy-armed-men of themselves, and
usand of the allies.

Ἀμφὶν is constructed with the accusative also in the sense of, To
Matthiæ.

Having made-an-attack *² on (into) Eleusis with an army of Peloponnesians.

Two-hundred triremes having sailed *¹ to Egypt *^{acc} lost *² with the crews themselves.

In-case any-one of the Egyptians should touch *¹ sub_j (slightly) a sow, he-then-is-wont-to-dip *¹ (αποβάπτω; *separate the verb from the preposition by ὦν, the Ionic of οὔν*) himself his very garments.*

Having shut-up-together *¹ (shut-in-together) the children and the wives (women) of the citizens in (into) the docks had imp^f them ready to burn *¹ (burn-under) together with the docks themselves.

23. The verb χρᾶμαι, 'I use,' takes a dative.†

If-you-use (Using) my advice ^{p^l}, you will not be cruel towards your ill-fated boy.

They use throwings of stones against (towards) one another *^{acc}.

I know (am-familiar-with) how to be acquainted-with friends who-do-not-endeavour to act-unjustly.

This man, having-snatched *¹ your letters from my hand does not-in-any-way wish to practise (use) justice *^{acc} (right).

The origin of this construction is not clear. Matthiæ thinks it may be referred to the case of the 'mean' or 'instrument,' of more presently. Unless, he says, the dative in this case also has an ACCOMPANIMENT, for Sophocles joins σὺν with it: Antig.

Ετσοκλέα μὲν, ὥς λέγουσι, σὺν δίκῃ
Χρησθεὶς δικαίᾳ καὶ νόμῳ, κατὰ χθονὸς
'Εκρυψα·

But here the construction may be, χρησθεὶς (Ετσοκλεῖ) σὺν

* [" If the word expressing the accompaniment has αὐτός with it, both are put in the dative without σὺν.]

† It takes an accusative very rarely.

Possibly *χράσμαι* is for *χεράσμαι*, from *χεῖρ*, *χερὸς*, and mean-
 "I apply my hand TO."

24. Verbs passive take a dative, governed by *ὑπό*.*

Instructed ^P under a good instructor.

A son educated ^P under (or by) his (the) father.

So they ^{dual} (the) subdued ^{acc} by two (*δωὸς*) brothers went ^{acc}
 (journeyed) to Erebus ^{acc}.

He is guarded by attendants (waiters).

The good things which you promised ^{impf} to do ^{fat} have been
 executed ^P by you.

So verbals in *εἰς* :†

This is clear, that if (if-altogether) you wish (are-inclined
Attic) to be respected, you-must-help-the-city (the city must-be
 helped you ^{dat}).

Greece ^{art} must-not-be-overlooked by them while it is being
 destroyed (utterly-perishing).

25. When the verbal is in the neuter, i. e. ends in *εἶν*, the nomi-

native is changed into the case of the verb, as in Latin. Cicero :

"Via, quam nobis quoque ingrediendum sit," &c.

These things must-be-done by you ^P.

The person is frequently omitted :

(Observe that from this to the end of the rule the words "to-be-
 desired," "to-be-undertaken," &c. are to be looked for in the Index
 under TO.)

* [Passive verbs frequently take after them the genitive of the agent
 governed by a preposition : the construction in the text is sometimes
 imitated by Latin writers, see Livy 21. 34.]

† [When the verbals take an accusative, two constructions are made
 use of. 1st. Either the verbal remains in the neuter impersonally, and
 retains, as an active, its object in the accusative : or 2d. (as above) the
 object becomes the subject, and the verbal is referred to it as a passive in
 the same gender, number, and case, like the fut. part. pass. in Latin ;
 and the person which accompanies the verbal is put in the dative.
Matthiae.]

Peace ^{acc} is to-be-desired.

The work ^{dat} is to-be-undertaken.

Virtue ^{acc} is to-be-cultivated.

Prudence is to-be-pursued and to-be-cultivated, and licentiousness is to-be-fled.

Tsa, the neuter plural, is often used for τσον :

But we-must-assist (*to-be-assisted*) in haste.

Even the dregs are to-be-drunk.

The following construction is totally opposite to the above

We ^{dat} are (is) not at-any-time (*not-ever*) to-be-worst women ^{acc}. (*Properly, It is not at any time to be worst by women.*)

26. *When the verbal has a neuter sense, the person is in the accusative. In this case the verbal has the construction of the infinitive :*

Those-who-have (*The having* ^{acc}) mind are-not-to-se (δουλεῦστέον) those-who-think ^{dat} (*the reflecting : which is given by δουλεύω*) thus ill.

Neither (*Not-and*) sheep ^{acc pl} nor (*not-and*) any (*nothing*) in-any-way can-live (*to-be-lived*) without a shepherd, neither indeed (*in-fact*) boys without certain ushers, bondmen without lords.

27. *The dative is used to express ' a mean or instrument by which ' is governed by εν, ὑπὸ, &c. sometimes expressed.*

* " The dative marks properly the immediate and near instrument, διὰ with the genitive the more remote, by which the use of the instrument is admitted. The chief passage is Plat. Theæt. p. 139 ; Σκρίσεις ποτέρα ὀρθότερα ᾧ ὁρῶμεν, τοῦτο εἶναι ὀφθαλμοῦς, ἢ δι' οὗ ὁρῶμεν, ὠτα, ἢ δι' οὗ ἀκούομεν ; ΘΕΑΙ. Δι' ὧν ἕκαστα αἰσθανόμεθα, ἔμελλε Σώκρατες, μᾶλλον ἢ οἷς. ΣΩ. Δεινὸν γάρ που, ὦ παῖ, εἰ πολλαὶ τινὲς ψυχὴν, εἴτε θ' οἷ καλεῖν, πάντα ταῦτα ξυντείνει, ἢ διὰ τούτων. οἷον ὀργάνον νομίσθαι ὅσα αἰσθητὰ." *Matthiæ.*

Having seen ^{a 2 f e m} (*beheld*) you with (*in*) my eyes.

That the Gods send you, is clear by (*in*) celestial signs.

He was bound ^{p f} by (*in*) a happy necessity.

They died ^{a 2} by *the* heat.

Him (*The*) he struck ^{i m p f} (*shoved; without augment*) with his sceptre, and upbraided ^{i m p f} (*without augment*) with this speech (*fable*).

To see (*mark*) with the two eyes ^{d u a l}.

Cyrus ^{a r t} was building-the-wall by means of the workmen who-were-present (*present*).

Motions made with the body.

The shooting with darts ^{a r t}.

To infer from the things before granted ^{p f}.

The Scythians make-divinations by the help of many willow ~~twigs~~ ^{twigs}.

To judge-of (*weigh*) any thing by any thing.

28. The dative* expresses the cause proceeding from an affection or disposition of the mind as the motive of an action.

I speak (*speak-out*) from good-will.

From motives of fear ^{p l} I loosed ^{a 1 m} (*loosed-from*) him.

Melitus seems to have written ^{a 1 m} this ^{a r t} writing (*i. e., to have made this accusation*) from a spirit of insolence and wantonness and youthfulness.

He thought ^{i m p f} (*regarded*) that those, who were not (*μη*) present ^{o p t}, were-absent ^{i a f} from a certain want-of-self-command or injustice or indifference.

The Poets often add *αμφι* or *περι* :

From-motives-of (*About*) ancient (*primitive*) dread I shudder to speak ^{a 1}.

From-a-feeling-of (*Round*) indignation.

* " Here also the dative expresses the nearer, *διὰ* with the accusative the more remote motive. Thucyd : Οἱ Λακεδαιμόνιοι ἀποβλέψα ὑμῶν διὰ τὴν ἀντίστασιν ἐπ' αὐτοῖς." *Matthiae*.

The spirit in (Poët.) the breast^{P1} of the boar rages through-a-conscious-feeling-of (about) powerfulness.

29. *The dative expresses also every external cause.*

Elated *by* riches (*resources*) or honors or comeliness of body.

Puffed-up^{Pf} *by (upon)* birth, elated^{Pf} *by (upon)* wealth, and inflated^{Pf} *by (upon)* power (*ability*).

He was in-no-way pleased^{impf} *with the* Scythian manner-of-living.

And he said² (*affirmed*) *that he was not any-longer content-ed^{inf} with these things alone.* (*Express "and not" by οὐδέ.*)

Fearing the Athenians *on account of* what-had-been-done (*the^{P1} done^{Pf}*).*

The Athenians have rushed^{Pf pass} (hurried) against (upon) us^{acc} with a great (much) armament, nominally indeed on account of the alliance of the Egestæans, and with a view to the re-establishment of the Leontines, but in-truth (the true^{neut}) from a desire (lust) of obtaining Sicily^{gen}.

We are not insolent *on account of* our successes (*well-doings*). (*"To be insolent" is ἐξυβρίζειν.*)

No-one of our fathers was driven-out^{Pf} (*with redupl.*) *on account of* either (*not-and*) weakness or (*neither*) poverty, or (*neither*) was respected^{Pf} *on account of* the things opposite to these, as (*just-as*) in other cities.

You who have been so-long admired^{impf} through (*down-in*) Greece^{acc} (*accus.*) *for your (the) knowledge of our (the) language and for your (the) imitation of our (the) manners (turns-of-mind).*

I wonder *at* your (*the*) shutting of the gates *against* me^{acc}.

The Thessalians were admired^{impf†} *for (upon) their horse-manship and wealth.*

* [Here the dative is rendered by "on account of."]

† [Verbs of "admiring" govern the dative, but ἀγαπᾶν governs either an accusative or a dative.]

The Lacedæmonians justly (*reasonably*) are-glad *on account of* you (i. e., *are pleased with you*).

Having admired ^{a 1 p 1} (*marvelled-at*) the deed.

It behoves us not (*μὴ*) to covet great ^{sc 2} things, but to acquiesce-in* our (*the*) present circumstances.

The king of Asia ^{art}, not being-contented-with the good things which-were-present (*present*) to him, but hoping to enslave ^{fat mid} Europe ^{art} also, sent ^{a 1} (*commissioned*) an army 10,000-strong (*fifty ten-thousands*).

They are-contented (*acquiesce-in* ^{mid}) with (*upon*) the gifts given by the people ^{sc 2} (*concourse*).

Soldiers, (*Men soldiers*) do not wonder that I am-aggrieved *not* the present things.

The city of the Lacedæmonians being-aggrieved about (*upon*) the siege. . . .

He took-ill ^{a 1} none of the things which-had-been-written *written* ^{p f}).

He is-very-grieved at (*upon*) the things said by you ^{sc 2}.

I-should-have-done-him-injustice (*impf. of αἰσέω with ἀν*), if I-had-not-been-aggrieved (*not being-very-grieved*) at his (*the*) death.

Ashamed ^{p 1} at the things done ^{p f}.

In the hands (*palms*) of an expert workman, who is-well-versed (*εὖ εἰδὴν*) in all wisdom ^{sc 2} through the hints of Minerva.

Cadmus killed ^{a 1} (*ruined*) the dragon through the skill (*distinction* ^{p 1}) of Minerva.

To say any thing from hearsay.

30. The dative expresses the kind and manner of an action.

To escape ^{a 2} (*fly-through*) by violence.

Cyrus ^{art} did *impf* this with carefulness.

Say ^{a 2} (*Remark*) with what right do these, having bound ^{a 1}

* *ἑρπύω* and *αἰσέω*, 'I acquiesce in, am contented with,' take also the accusative.

(*bound-thoroughly*) *your* hands *with* cords ^{dat}, drag (*lea*) and *your* boy?

Doing all *things* with justice (*right*).

The Athenians went ^{impf mid} (*went-on*) in a run towa barbarians.

In a public ^{fem} manner.

In a private ^{fem} (*peculiar*) manner.

On-foot. (*Pedestrian* ^{fem dat}.)

In reality (*the being* ^{neut}).

If any-one thinks (*imagines*) to do ^{fut} any *thing* eith justice (*the just*) or *with* violence.

Entirely. (*Some entire* ^{masc dat}. *That is, In a certai manner.*)

Entirely. (*The entire* ^{dat pl}.)

Hence perhaps, in verbs of punishing, the punishment i dative :

To punish (*fine*) any-one *with* death or banishment.

The Athenians fined ^{a 1} him a thousand drachmas.

31. *The dative often signifies 'with respect to.'*

Swift *with respect to* the feet.

I am still the same *with respect to* the measure.

Having-despotic-power *with respect to* dominion ^{art} (*but heading-a-republic with respect to* benefits ^{art} conferred

To be-forward *in* injustice.

To excel *in* intellect.

With respect-to (*In*) a long old-age, he coincides u man ^{dat}.

32. *The dative expresses the relation of the measure, &c. with the comparative and superlative.*

By-far *the* best of men. (*Ev seems understood.*)

More (*acc. neut. pl. contracted*) *by* some little (*brief*).

Older *by* a year.

Eretria has been now reduced-to-slavery ^{et} ; and Gi

has become ^{pf mid} weaker *by a considerable city (i. e., has lost one and so has become weaker).*

Semiramis was-born ^{a 2} five generations (*Ionic*) before (^{apó-}^{respv}) Nitocris ^{art} (*genitive*).

Greece ^{art} is become ^{pf mid} weaker ^{sem} *by the loss of that renowned city.*

33. *The dative is put in definitions of time and place, in answer to When? and Where? and is governed by ev.*

Fatality leads my sister to die ^{a 2} *on this day.*

His (*The of him*) sons beheld ^{a 2} *in the same day both the preservation of themselves and the punishment of their (the) enemies.*

This day I have been released ^{pf pass} (*liberated*) *from fear* ^{acc}.

The sixtieth year after the taking of Ilium.

The Thasians being now besieged the third year ^{acc}

The Sinōpe ^{acc} *which-is (the) in the Euxine sea.*

I beheld ^{a 2} *in Tyre* ^{art} *another temple (fane) of Hercules.*

When we were at Marathon.

The trophies which-are (the) at Marathon, and Salamis, and Plataea.

On this (the) same day.

34. [*With the dative case of a substantive a pronoun is often construed in the dative instead of the genitive; this takes place in the old poets particularly.*]

How shall any-one of the Greeks zealously (*zealous*) obey ^{subj mid} thy ^{dat} words ^{dat}?

If at-any-time thou supportedst (*stood-by* ^{a 2}) my father.

He corroborates my (*to-me*) opinion ^{art}.

A world which Jupiter gave (*ᾠραζω* ^{a 1}) to their race. [*Say, to them* ^{dat} *to race* ^{dat}.]

ACCUSATIVE.

1. *Of verbs which take an accusative, the following are the most striking.*

I often wondered ^{a 1} *with what (Add, "at-any-time") words* ^{acc}

those-who-accused (*the having written* ^{a 1 m}) Socrates persuaded ^{a 1} the Athenians ^{acc} that he was ^{opt} worthy of death. (So Ennius : *Quis TE persuasit?*)

They replied ^{a 1 m} to the thing asked ^{a 1}.

I have not *any thing*, Socrates (*O Socrates*) to reply ^{a 1 m} to (*towards*) that which you ask.

He insulted ^{a 1} (*i. e., treated with insult*) me. (Or *ὕβριζω* is, *I do an insult to*; *εἰς* or *ἐπὶ* being understood.*)

The Syrians thought ^{impf} fish ^{art} to be Gods, and did not permit ^{impf} any to injure (*i. e., act unjustly towards*, *εἰς* or *ἐπὶ* being understood) them, neither doves ^{acc} (*art.*).

2. Several verbs signifying to 'profit, assist, injure,' take an accusative : as in Latin, 'adjuvo, lædo' :

Do not (*μὴ*) assist mortals out-of (*beyond*) season ^{acc}.

If at-any-time you have profited ^{a 1} (*or gratified*) the heart of Jove either in word ^{dat} (*observation*) or (*Poët.*) also in deed.

To die ^{a 2} ingloriously, having received ^{a 2 dual} (*taken*) an honorable reputation (*mention*), boots us† nothing ^{acc}, neither advantages it us.

You will not hurt ^{p 1} me more (*greater : acc. pl. neut. contracted*) than yourselves.

ἀμείβομαι, I 'remunerate a person,' takes an accusative of the person or thing remunerated :

I wish to renumerate ^{a 1} you with the kind-service ^{dat} of my hands.

It should mean, I pay back a thing to a person. Εἰς or ἐπὶ seems understood.

* [*ὕβριζεν εἰς τινα* is to be distinguished from the expression without the preposition in this, that when the preposition is not used it relates to one's self, e. g. to any maltreatment of the person : but with the preposition it signifies "to insult any person connected with one." This distinction is not always observed. *ὕβριζεσθαι* in the passive has sometimes the preposition *εἰς* after it governing an accusative of that as to which the action of the verb is suffered. *Viger.*]

† Unless, says Matthiæ, *ἡμᾶς* is governed by *καταφέρει*. But this is harsh.

y-back the benefits of the Gods.

αι, 'I answer,' takes an accusative :

as answered ^{impf} him, *that* &c. (*That is, πρὸς, &c.*)

er similar verbs take an accusative : viz. verbs signify-
flatter, To protect, To be wanting, &c.

avenge-myself-on ^{mid} (i. e. *avenge for myself*) my ^{acc}

ged ^{acc} ^{1 m} (*punished*) the blood of my father.

edes and Egyptians attended-him-as-spear-bearers, as
narching ^{acc} through Thrace ^{acc} (*gen.*). (*Perhaps a*
is understood, as πέμποντες.)

nias was-the-guardian-to ^{impf} Pleistarchus. (*Here*
is the same as ἐπιτροπός εἰμι, but takes the construction of
ve verb. So κολακεύω is κίλαξ εἰμι, but takes the transi-
*uction :** *I act to another as a flatterer. [But ἐπιτροπεύω,*
se of "To be regent or governor", has usually the geni-

is more delightful than to flatter no-man (*not-any-one*
either (not-either) Greek or (not-either) barbarian, on-
of gain (reward) ?

s ^{acc} provide-for their (*the*) children ^{acc}, in-order-that
things may never (not-at-any-time) be-wanting-to ^{fut}
fail, leave) them.

consulting in-what-way I may fly-away-from you.
flee you far from you.)

(*As*) they declined ^{acc} ^{1 m} (*fought-off*) this
shamed-of my (*the of myself*) calamities. (*Perhaps*
lerstood ; or ὁρᾶν, &c.)

at your (*the*) parents and have-a-sense-of shame-for
rence) your (*the*) friends.

everence nothing so-much (*so-greatly*) as their-rulers
^{impf}).

* Plutarch has the dative after it.

4. *Many neuter verbs take an accusative, governed by ἰρῶν, ἀκούς, &c. ; or by περὶ :*

Who would rejoice ^{acc.} (Æolic with ἀν) at these things ?

I rejoice-at your-success (you succeeding).

Take-courage-with-regard-to (i. e. *Fear not*) the hand of an old-man.

He boldly-dared ^{acc.} the way.

If any men respect you, them salute-in-return, in order-that (to-the-end-that) they may take-courage-with-regard-to ^{acc.} (be-confident) you.

We go-over Greece ^{acc.} (acc.), desponding and wandering, displeased* (taking-ill) at every-dwelling-place (all the dwelling-places).

Ill-disposed to (about) the sciences.

All which things beholding (inspecting) I was-displeased (took-ill).

5. Ποιέω, πράττω, &c., λέγω, ἔπω, &c., take an accusative of the person or thing to whom or of whom any thing good or bad is done or said. This accusative is governed by περὶ, πρὸς, εἰς, &c.

Do not (μὴ) do (imperative) ill towards or to the dead ^{pl.} (part. of θνήσκω).

They do well‡ to their (the) friends, and benefit their (the) native-country.

* Δυσχεραίνω is δυσχερῆς εἰμί.

† A dative is often used. Hom. Od. ξ, 289 : "Ὅς δὲ πολλὰ κακ' ἀνθρώποισιν εὖργει. Where the construction may be : εὖργει πολλὰ (ὄντα) κακὰ ἀνθρώποισι. So Isocrates : Μηδὲν αγαθὸν ποιήσας τῇ πόλει : i. e. μηδὲν (ὄν) αγαθὸν τῇ πόλει. This may be the foundation of the construction in other cases, where the adjectives 'good' and 'bad' are not used, but are understood. Plato : Ταῦτα ποιήσω καὶ ξένῳ καὶ ἀστὶ.

‡ [ποιεῖν sometimes takes two accusatives; as, ποιεῖν τινα ἀνόνητον, to deprive any one of the enjoyment of what is expressed by a genitive following. Both ποιεῖν and πράττειν, when joined with the adverbs καλῶς or κακῶς, sometimes have the dative of the person; as, ποιεῖν τινι τὸν λόγον. The signification of ποιεῖν is very general—depending often upon the

The servants (*domestics*) did ^{a 1} to the horse as he ordered ^{impf}.

Does it not appertain to me to do-well to my-own (*the of myself*) city?

To do-ill to the territory of *the* king.

To act-ill to one's (*the*) friends.

To do-hurt-to the city.

With two accusatives :

They (*The*) have never-at-any-time desisted ^{impf} mid doing many evils to us.

The good things which you promised ^{impf} to do ^{fut} to us . . .

The remote object in the dative :

Doing ^{p1} (*Working*) the greatest evils to cities ^{art} and to individuals ^{art}.

I could (*opt. of δύναμαι with αν*) not either (*not-and*) speak well of or (*not-and*) do well to one-who-endeavoured (*the endeavouring*) to annoy me in word ^{dat} and deed.

The verbs λέγω, έπω, &c.

The good speak ill of the bad.*

And do you be (*έσσο*) courageous, that (*to-the-end-that*) some-one of *your* posterity may speak ^{a 2 sub} (*remark*) well of you (*i. e. praise you*).

We wish (*are inclined*) to speak-well-of ^{a 1} (*i. e. celebrate*) our (*the of us*) fathers.

He-who-speaks-badly-of (*The speaking-badly-of*) father or mother, let him die (*end : imperative*).

And then Ajax said ^{a 2} (*remarked*) to Menelaüs.

He (*The*) says (*says-among : poet.*) to him.

word which it governs. The following are a few of the most remarkable meanings: with a noun signifying 'time,' it means 'to pass or spend:' *έποίησατο μητέρα*, "he adopted:" *ποιεῖσθαι εν οργη*, "to be angry with:" *ποιεῖσθαι περι έαυτον*, "to seize:" *ποιεῖσθαι γνώμην*, "to judge:" *ποιεῖν εἰς τινα*, "to make verses upon:" *ποιεῖσθαι θητα*, "to hire a servant:" *φιλον*, "to receive into one's friendship:" &c. Vid: *Viger's Gr: idioms.*]

*[The accusative denotes either the person addressed or the object spoken of.]

To decree (*To say*) a guard.

I bid your ^{art} Venus* a-farewell (*to farewell*). (*They wish to have nothing to do with her.*)

6. Many verbs, besides those in the last Rule, take two accusatives, one of which is governed by $\pi\rho\acute{o}s$, $\pi\alpha\rho\grave{\alpha}$, $\pi\epsilon\rho\acute{\iota}$, $\kappa\alpha\tau\grave{\alpha}$, &c. especially when, in addition to the whole object, a part of it is to which the action extends. These accusatives are SINGLY placed after the verbs.

He made-enquiries ^{a 2^m} of all in the house after (or) of the boy.

Cyrus ^{art} asked ^{impf} of the deserters the things appertaining to (*from*) the enemy ^{pl}.

Cambyzes begged ^{impf} of Amasis his daughter.

To beg of the people some body-guards.

To exact (*i. e. require*) of Augeas an insolent reward.

Having extorted ^{a 1st fem} so-great a quantity of money (*riches*) from the allies.

Jove took-away ^{impf} (*took-away-from*) boasting *from* Teucer.

Let not ($\mu\eta$) that (*that-at-least*) man come ^{a 2 opt} (*arrive*), who (*whoever*) shall spoil you *of your* possessions.

He robbed ^{a 1 m} us ^{dat} *of all the* reward.

The three daughters bereaved ^{a 1} (*desolated*) him (*the*) *of a* part of *his* joy of-heart.

They spoiled ^{pf} (*despoiled*) the Goddesses *of the* garlands.

They attempt (*have-in-hand*) to deprive us *of this* ^{a 1} territory.

He dispossessed ^{a 1} those-who-have (*having*) the Olympian houses *of the* very-glorious honor of sacrifices.

Long ^{a 1} (*Much*) life teaches me many *things*.

A big boy, having a small tunic, after-he-had-stripped (*a. 1. part. of* $\epsilon\kappa\delta\acute{\upsilon}\omega$) another little boy (*i. e. another boy who was little*), having a large (*great*) tunic, *of it*, put-round ^{a 1} him his-own (*the of himself*), but himself put-on ^{a 2} (*enter-in*) his (*the of him*).

It is not just, father, to hide your misfortunes (*bad-doings*) *from* friends and still more than friends. (*"And still" in one word.*)

It behoves you to hide ^{a 1} not-one *thing* *from* (*towards*) us.

I do not charge-with-blame the Gods *for these things* (*or, charge these things to them*).

I will remind you ^{pf} *of the* dangers of your ancestors (*of the ancestors the your*).

The divine Achilles commanded ^{impf} (*called-to*) his companions ^{dat} to place ^{a 1} (*make-to-stand*) a great tripod about (*round*) a fire ^{dat}, in-order-that (*with-the-view-that*) they might wash-off ^{a 1 opt} (*Æolic*) *from* Patroclus *the* bloody (*sanguinary*) gore.

Who will *there* be who-will-hinder (δ *with part. fut. of* $\epsilon\pi\iota\chi\omega\lambda\omega$, *in one word*) me *in regard to these things*?

He did not persuade ^{impf} the Phocæans *about this*.

The majority (*Ionic*) were not persuaded ^{impf} *about the things* reported ^{a 1 p} (*announced-from*).

He revenged ^{a 1 m} on Neleus (*Ionic*) *the* unseemly deed.

We imagined ^{impf} *that we* had confuted ^{a 1 inf} ourselves in this matter.*

He urged-on ^{impf} the others *by* such ^{neut} words as these.

By which ^{neut} (*which-altogether*) thing particularly the Egæans terrify us.

By these and such other ^{neut} words they eulogize justice.

It is best (*most-powerful*) for me to require-him-to-give-an-answer to these things.

The Lacedæmonians challenge us to a treaty ^{pl acc}, and to a breaking-up of the war.

Do not ($\mu\eta$) compel me to this.

Sometimes the accusative of the person does not appear :

They resist ^{dual} (*stretch-against*), being incensed (*very-grieved*) as being compelled to dreadful and illegal things.

They used ^{impf} the spring ^{dat} for the most-important ^{acc neut} (*worthy of most neut*) purposes ; and it-is-customary still to use the water ^{dat} both for matrimonial purposes and for (*towards*) other-sacred-purposes.†

He used ^{a 1} them ^{dat} for many ^{acc neut} and various purposes.

Let us use ^{a 1 m subj} this survey ^{art} to this ^{neut} end (*or purpose*).

I know (*have*) not what (*what-any*) I shall do-with ^{a 1 m subj} him ^{dat}.

But the purposes for (*upon*) which ^{acc neut} any-one would use (*a. 1. opt. with $\alpha\upsilon$*) such a wild-animal ^{dat}

Nor did the stuffings protect ^{a 2} them from the bow-shots.

They divided ^{a 2} (*split*) themselves into six divisions.

* [If the 2d. accusative is the accusative of a *pronoun*, this will not be sufficient to permit us to assume that the verb governs a double accusative generally ;—there is never any certainty as to the construction of a verb with two accusatives, unless passages are found in which two accusatives of substantives are joined with it. *Matthiæ.*]

† [$\chi\rho\sigma\epsilon\mu\alpha\iota$ is construed with a dative of what is employed, and an accusative of the use, purpose, or end. *Viger.*]

The city was classed ^{pf} after (*according-to*) three kinds (*sorts*).

Xerxes ^{art}, having divided ^{a 1 m} all the foot-soldiers *into* three divisions

Cyrus ^{art} distributed ^{a 1} (κατανέμω) the army *into* twelve parts.

Instead of the last construction, the whole is put in the genitive, and the parts referred immediately to the verb :

Having made ^{a 2 acc} (*split*) two divisions of all the Lydians. (*That is, Having divided all the Lydians into two divisions. Perhaps ex is understood.*)

Let the whole number be divided into two parts. (*Say, Two parts of the whole number be distinguished a 1.*)

We have distinguished the art of imagery into two kinds. (*Say, We have split a 2 m two forms of the art-of-imagery.*)

The Persians were divided into twelve tribes. (*Say, Twelve tribes of Persians were split pf pass.*)

Ποιέομαι * takes two accusatives :

Making ^{mid} the working of iron ^{art} a wonder. (*That is, Considering it a wonderful thing.*)

Making ^{mid pl} the thoughtlessness of Eurybiades a wonder. (*Put these words in the Ionic dialect.*)

He made ^{impf mid} the territory a prey (*booty*) by his incursions ^{dat}.

Having made ^{a 1 m} furniture and slaves a seizure. (*I. e., having seized them.*)

Having made ^{a 1 m pl acc} the ^{neut} affairs respecting Pylos ^{acc} a treaty ^{pl}. (*That is, Having settled them.†*)

* "The object of this verb, which with the simple verb would have been in the accusative, is properly in the circumlocution put in the genitive. It is sometimes however in the accusative; provided the circumlocution answers in its signification to a verb active." *Matthiæ.*

† Euripides uses σπένδομαι in the sense of 'making up.' *Med.* 1137; Σὲ καὶ πόσιν σὸν νεῖκος ἐσπείσθαι τὸ πρὶν.

7. *Two accusatives are used, when one of them is connected in derivation with the verb. This is governed by κατὰ, &c.*

Whom Jupiter loved ^{impf} *with* manifold (*of-all-kind*) affection.

Neither do I hate (*dislike*) you *with* so-much dislike.

They made ^{a 1} all the soldiers swear the greatest oaths. (*"I make swear"* is ὀρκόω, ὥσω.)

He gives (*poët.*) two brats to a shepherd to nourish *with* some such nourishment *as this*.

My (*The*) father instructed ^{impf} me *according-to* the instruction ^{acc} of the boys

The Phocian war, having been ^{pf mid} (*become*) of-ten-years duration, instructed ^{a 1} them *in* an ever-to-be-remembered instruction.

At-the-order-of-Xerxes, they branded ^{impf} the greater-part of them *with* royal (*Ionic*) brands.

Agamennon marries me *with* a more calamitous marriage *than* Helen's.

Where are-vanished *the* threats which (*the*) the sons (υῖς) of *the* Greeks threatened ^{impf} to *the* Trojans?

He imprecates most unholy imprecations *on his* children ^{dat}.

Men ^{acc} doing compulsory or voluntary deeds (*actions*) . . .

He is-inclined to send (*send-away-from*) delegates.

They fought ^{impf} a fight by-the-side-of *the* swift (*Ionic*) ships ^{dat} (*Ionic*).

Whoever (*Who*) shall counsel (*a. 1. subj. of* βουλεύω *with* *κεν* *the* best counsel.

He is-ill *with* a violent (*wild*) malady ^{acc}.

With what (*of-what-kind*) rising-up ^{acc} do you suppose *tha* I ^{acc} stood ^{a 2 inf} *up* from sleep then, when-they-went?

These *things* shall not-in-any-way assist (*defend*) him ^{dat} in preventing-him-from-falling a fall ^{pl} not-to-be-borne.

He leapt-out ^{a 1} *from the* ship *with* a nimble leap ^{acc}.

She shall be thrown ^{fat pass} (*thrown-like-a-quoit*) a leap (*leaping*) from-a-rock (*rocky*).

Having beheld ^{a 2 fem} you *with* a completely-last view ^{acc} (*i. for the last time*).

They rushed ^{a 1} (*darted*) *with* a dreadful race ^{acc} (*course*) upon each-other ^{dat}.

I fall-down-to you ^{acc} *in* a kneeling posture ^{acc pl}.

I have seen ^{a 2} (*looked-down*) you lamenting (*groaning*) the departure of-Hercules (*Herculean*) *with* all-wailing mournings ^{acc}.

The Lacedæmonians after these ^{acc} *things* waged ^{a 1} what-is-called (*the* ^{masc} *called*) the holy war.

Being besieged by informers ^{gen} (*art.*) *by* a siege ^{acc} not-at-all (*none* ^{neut} ^{acc}) less than that (*the* ^{fem} ^{gen}) by enemies.

They attend-to *the matter with* every attention ^{acc}.

So the accusative is put with adjectives :

Bad ^{acc pl} *with* all badness ^{acc}.

He-who-is (*The*) in-truth a tyrant is in-truth a slave to the greatest flatteries ^{acc} and slaveries.

The accusative is sometimes connected in sense, not in derivation :

Agamemnon forcibly marries Cassandra *by* a clandestine marriage (*bed*).

8. The Poets frequently join two accusatives, where one of them would be properly the genitive.

Son, why do you cry? what sadness has come ^{a 2 m} (*haviai*) to your-mind?

A direful trembling seized ^{a 2} (*came-under*) the Trojans, each ^{acc sing} *in* his limbs ^{acc pl}.

His spirit left ^{a 2} his (*him*) bones.

Down ^{pl} covered ^{impf} (*roofed : without augment*) his (*him*) black chin.

Having bound ^{a 1} (*joined-in*) the joints of his (*him*) feet ^{dat}, he threw ^{a 1} (*hurled*) him by the hands ^{dat} of others on (*into*) an unfrequented mountain.

He lopped ^{impf} the young twigs of a wild-fig-tree.

"*Katà* is usually supplied with these accusatives : *Τὶ πένες ἵκετό σε ΚΑΤΑ φρένας* ; But this explanation does not suit all passages ; and sometimes makes the expression stiff and awkward. It is much more probable that this construction is to be explained by a kind of APPPOSITION, by means of which the whole is more accurately defined by the addition of the part." Matthiæ.

9. Lastly ; the verbs to ' call or name, make, choose,' take two accusatives, as in Latin.

Whom (The) Hector called ^{impf} (*Poët. : without augment*) Scamandrius, but (*on-the-other-hand*) others ^{arr} called Astyanax.

Let not (*μὴ*) the son-of-Saturn make ^{a 2 opt} (*Æolic*) you king in Ithaca.

They choose ^{mid} him commander (*governor*) of the expedition against (*towards*) the Medes.

*These verbs frequently add εἶναι :**

They call (*name*) the man a sophist.

As-soon-as-ever these rivers mix-together ^{a 1 p subj} (*Ionic*), the Penéus, overpowering the rest in its (*the*) name ^{dat}, makes the others nameless.

They chose ^{a 2 m} him as an ally.

In the construction of the verb to ' call,' the predicate is sometimes the neuter singular of a pronoun, although the proper object of the verb be masculine or plural :

This ^{neut} is what we call (*address-to*) him.

What other *thing* do you call the person-who-knows *how* to ask and to reply, than a dialectician ?

What do you call (*say*) the best ^{p1} ? (*That is, Whom do you understand by the best ?*)

What do the people in the other ^{fe m} cities call (*address-to*) the rulers (*ruling*) ?

* "From which, however," says Matthiæ, " it does not follow that *this word is to be supplied where it does not appear.*"

This neuter is often attended with ὄνομα, 'name : ' and seems to depend on κατὰ :

Tell ^{a 2} (*Remark*) me the name which (*which-any*) both your mother and your father called ^{impf} you.

By what name ^{acc} ought-we to call you ?

By what (*of-what-kind*) name ^{acc} does his father name him ?

They call me by this name ^{acc} (*art.*).

The person or thing named is sometimes in this case in the dative :

We have called ^{a 1} the name of these safeguards ^{dat} (*art.*) and shelterings garments.

To the dominion (*empire*) of lust, irrationally drawing ^{acc} us ^o (*upon*) pleasures ^{acc} and ruling ^{a 1} in us, the name outrageousness has been applied ^{a 1 p} (*προνομάζω* : 'I give a name to').

They asserted ^{a 2} that the altars ^{acc} were ^{inf} a refuge of (*or in*) involuntary ^{art} offences ; and that the expression transgression-of-the-laws ^{acc} was applied ^{a 1 p inf} (*named*) to (*upon*) those who-were-bad (*the bad* ^{dat}) not (*μὴ*) from necessity ^{dat}, and that it was not applied to (*upon*) those-who-dared (*the having dared* ^{a 1}) to commit a ^{neut} (*some*) crime being-forced-to-it-by (*from*) their (*the*) calamities.

To this dwelling-together ^{art} we have given ^{a 2 m} (*placed*) the same city ^{acc}.

To which assemblage they give ^{mid} (*place*) the name man and one and each animal and form.

10. The construction of the verbs to 'make,' mentioned in the last Rule, is admitted in other verbs.

Want ^{art} teaches a man to be wise.

Teach for me these boys to be (*i. e.* ὥστε σῖναι) such as (*just-as*) you are.

Themistocles had his (*the*) son taught to be a good rider. (*For "had taught" put εδιδάξατο.*)

He attempted ^{impf} (*set-hand-to*) to instruct ^{a 1} and educate ^{a 1} him to be a king worthy of the empire.

Instructed ^P *so that we are too-simple to-despise (th sight ^{acc} : i. e. than to despise) the laws ^{acc}.*

He grew-up ^{a 1 P} *so as to become great.*

11. *Adjectives, derived from verbs active and retaining an sense, sometimes take the accusative. [But not in Homeric Sandford.]*

Conscious-of ^{acc} many crimes (*evils*).

Hope drives-away pain which-consumes ^{art} *the mind (standing).*

No-one of *the* immortals is able-to-fly thee.

He said ^{a 2} that it was ^{opt} not easy at (*in*) the present time either (*not-and*) to confess or (*not-and*) to deny (*denier ^{dat}*) the things asked.

Cyrus ^{art}, taking-notice that the soldiers were each ^s in the things appertaining to their-own (*the of themselves* item-of-arming,

I think (*οἶομαι*) that-you ^{acc} are ^{inf} not unacquainted least *with* some-things ^{acc} that have-happened (*have-become ^{P pass}*) yesterday and (*and-also*) the-day-before.

Well-skilled in such ^{art} things.

12. *Several Greek intransitive verbs are used by the P transitives.*

Which-way having urged ^{a 1} my foot may I be filled-^{sub} of flesh ^{acc P 1} and bones ?

Having put-forward ^{a 2} his right foot (*member*).

They (*Toi*) made ^{impf} baths to simmer *by means of* fire (*Ζέω, "I make to simmer." No augment.*)

The sun makes these his chariots to shine on (*down-on* earth ^{acc}. (*Λάμπω, "I make to shine."*)

He made-to-flow ^{impf} libations to his dead father.

You urge-on (*hasten*) two evils, my son.

This last is used in prose :

Leave-off ^{a 1 m} (*Desist*) urging-on (*hastening*) the things (*the*) you are urging-on.

following may be classed under this head :

call-out-to any-one.

y were zealous-for^{impf} the oligarchy.

βλέπειν, 'to look' (intransitive), the expression of the look marked by a substantive in the accusative in poetry :

look fearful (fear^{acc}).

look martial (Mars).

agon looking-up with-a-murderous-flamy-look (a murder-ame).

ᾶν 'to conquer,' (intrans.) takes the accusative, which however is to be governed by κατὰ, &c. :

Lacedæmonians in the-war (the war the) with (against) barbarians^{acc} were appointed^{a 2} leaders of all the Greeks, they had been worsted^{a 1 inf} in no (not-one) battle, but conquered^{pf inf} in all.

conquer in the contests in-which-crowns-were-given.

conquered^{impf} in all things.

being conquered^{pf dat} at the Olympian^{neut} games.

Leon the son of Philo conquered^{impf} at the Isthmian^{neut}

*in leaping, in swiftness-of-foot (Ionic), in the quoit, in the in wrestling.**

κρύβειν, 'to be concealed,' takes an accusative in the sense of 'concealed from,' 'to escape the notice of :'

any man hopes (counts-upon) when doing (ἐρδω) any thing to-escape-the-notice-of^{fut} God, he is-mistaken.

middle verbs εὐπτεσθαι, κόπτεσθαι, 'to strike one's self,' accusative in the sense of 'to strike one's self for, to bewail,' as in Latin :

and (If-consequently) the Egyptians bewail^{a ub} the God killed by me^{scn}, then they bring-out the cow.

a 1 the dead man in my robes and bewailed^{a 1 m} (beat-im. (Make "and bewailed" one word.)

ἔγω, 'I err,' takes an accusative, in the sense of, 'I err I offend against :'

dative is very frequently used. Isocrates:—Εἰ τις ἐμὸν Ἰνδιαν Ἀρμυρῖαν.

Amphitryo greatly offended-against ^{a 2} *the* immortals
To offend-against ^{a 2 m} *the* immortals who possess
heaven.

Lest he should kill ^{a 1 opt} (*kill-entirely : Æolic form*) *h*
offend-against ^{a 2 subj m} *the* behests of Jove.

So εὐσεβέω, ἀσεβέω, are used with an accusative of the *t*
or πρὸς being understood :

Let *there* be (ἐστῶν) indictments against these ^{sc n}, as
violated ^{a 1} *the* messages and commandments of Mercury
Jove.

In later writers these verbs take an accusative of the pers
In poetry the verbs to 'stand, sit,' take an accusative of th
O lady, who sittest in the temples (palaces) of Thetis
Phœbus sitting on a tripod.

An arrow lying-by (sitting-at) the heart.

Stand ^{a 2} some ^{sc m} (*the indeed*) of you in this pub
(cart-road), and-others (*but the*) in another road.

In prose these accusatives follow prepositions : ἐπὶ and πρὸς
They sit at (upon) the altar ^{acc}.

Sitting-down ^{sc n} ^{p 1} suppliant at (towards) the temple
And sometimes in poetry :

They sat ^{impf dual} down-on benches ^{acc}.

13. *With verbs of motion an accusative is put in two u*
To mark the place whither or the person to whom one comes

When the divine woman (of women) came ^{a 2 m} (*came*)
to the suitors. (Πρὸς, σὺς, &c. are understood.*)

Polynices came ^{a 2} to this land not at-all (*any neut*)
rattling with many horses ^{dat} and ten-thousand shields

By whose hands ^{dat dual} I was sent-away-privately
plain of the Phocians.

2. *To mark the way in which one goes :*

* So Virgil : "Italiam Lavinaque venit Littora." And Shakespeare
"Till he arrive a place of potency."

He goes a fruitless way. (*Karà, dià, &c. are understood.*)

He, at-the-time-when *the* evening lights (*torches*) did not any-
 longer burn ^{impf} (*glow*), having taken ^{a 2} a double-edged spear,
 moved ^{impf} to go (*creep*) abroad in-a-furious-manner (*Say, unmean-
 ing departures acc*).

You went-the-road ^{a 1 pl} (*progressed*) along-with *the* Athe-
 nians ^{acc}, who-went an unjust road (*way*).

Thou O Sun ^{acc} who-drivest-thy-chariot *through* the high
 (*sublime*) heaven.

Some spy (*beholder*), who-saw ^{a 2 part} (*saw-into*) him bound-
 ing (*jumping*) along the plains with a fresh-sprinkled sword,
 tells me this.

14. *With the Verbs to 'swear,' the Deity or person by whom one
 swears, is put in the accusative ; governed by πρὸς, &c.*

I swear by the earth, and the holy majesty of the Sun.

They swear by those-men-who-are-said (*the men said*) to
 be ^{a 2 m} (*become*) the justest and best among (*beside*) them ^{dat}.

I swear by this Olympus, you shall not rail-at me with-impu-
 nity.

Hence in the passive these verbs are used for to 'be sworn by :'

I have been wondrously pleased ^{a 1} (*gratified*) with your
 Gods ^{dat}. Jupiter sworn-by is an-object-of merriment (*ridicu-
 lous*) to the-knowing.

15. *The substantives χρεὼν, χρεσιὼν (Homeric), χρεσιὰ (Attic), take
 an accusative of the person wanting, and a genitive of the thing or
 person wanted, the verb being frequently understood.*

Why does a need of me come to you ?*

A need of good (*virtuous*) counsel presses on all the Greeks.

What want of me has come to you ?

* [Euripides in Hec : 970, has an expression very similar to the above,
 which is from Homer. The construction is almost exclusively Homeric.
 The Attic construction for this meaning requires δει. Vid. Sandford's
 Essr.]

He is-gone taking (*carrying*) the ship (*Ionic*) from me want it (*Say, a need of it springs me*).

But who has now assembled ^{a 1} us here? whom does sity (*use*) press (*come*) so-greatly?

Having taken ^{a 2} from-within *that, the* want of-which particularly possesses you.

The impersonals χρῆ and δεῖ are similarly used :

You shall relate what (*ὅτερος*) you-want.

Telemachus, you-have-no-occasion-for diffidence *an-*
er.

I have come ^{a 2} to see whether you-need either my ^{ar}
or *that* of my confederates in any ^{acc} thing.

16. *Passives, if they retain their passive sense, are often*
panied by an accusative. Thus with verbs, which govern a
accusative in the active, the thing is put in the accusative in t
sive also.

Being demanded ^{pf pass} (*exactd*) tribute ^{art} (*taxes*)
king ^{gen}. (*That is, Having tribute exacted from him.*)

They were not stripped-of ^{a 1 p} (*taken-from*) their
(*the neut coveting*) of the sailing by the cumbrousness ^{gen}
equipment. (*I. e., Their desire was not taken away by it.*)

The president of *the* blessed *Gods* will have need (*use*)
to reveal ^{a 1} to *him* the new stratagem by-which he is beir
bed-of *his* sceptre and *his* honors.

It is-present *for* me to bewail, stripped-of ^{pf pass fem} *th*
session of *my* paternal wealth.

I grow-old being taught always many *things*.

Being instructed ^{a 1} in music by Lamprus ^{gen} and in *rt*
by Antiphon.

The women shall be clothed ^{mid} with virtue instead-o:
ments.

Clothed ^{pf pass} (*Clothed-upon*) with bravery.

They witnessed ^{pf} (*bore-witness*) that-they-saw (*mark* ^{1a}

struck by Conon ^{acc} and stripped-of (*stripped-off*) my-garment
(*the garment : making one word of the two*) by him.

I was persuaded ^a ¹ these things by you ^{acc}.

Self-conceit ^{art} is called ^{pf} ^{pass} (*named-by-change*) by the contrary name, want-of-sense.

Threatened ^{pf} ^{pass} (*Threatened-against*) dreadful ^{art} things by
(*at-the-hand-of*) you ^{acc},

So the thing is put in the accusative, when the verb takes an accusative of the thing and a dative of the person :

Those (*The*) of the Athenians *who were* charged ^{pf} with the
watch.

I was elected-to ^{pf} ^{pass} the command (*empire*).

He leaves an ancient tablet inscribed ^{pf} ^{pass} (*written-in*) with
signs (*watch-words*). (So Virgil : "*Inscripti nomina regum
flores.*")

Æthiopians girt ^{pf} (*without augment*) with leopards'-skins and
lions'-skins.

*The last sentence may be translated : "Having skins girt
round them." The same mode of translation may be adopted in many
of the others. It seems necessary in the following :*

They wore ^{impf} shields ^{art} without handles, directing (*regulating*)
them by leathern bands ^{dat}, having-them-tied about their
(*the*) necks ^{dat} and their (*the*) left shoulders.

Wesseling remarks on this sentence : "*Reiske alters περιχέμενοι
into περιχέμενας, i. e., ασπίδας ; or περιχέμενοις. It will be sufficient
to supply αυτάς.*" Schweighæuser in his translation supplies
αυτούς, i. e., τελαμῶνας.

*In the same manner ; instead of the sentence Τὸ τραῦμά μου ἐπι-
δέσται, "My wound is bound up," the Greeks say, Εγὼ ἐπιδέομαι
τὸ τραῦμα, "I have my wound bound up." In these cases κατὰ, εἰς,
or περὶ are usually supplied : "I am bound up as to or as regards
my wound ;"*

Cut-off ^{pf} ^{pass} (*Reaped*) as to the root of all his race. (*That
is, Having the root of all his race cut off.*)

You have been shorn-off ^{pf} *as to the summit of your* to
(I. e., *You have had their summit shorn off.*)

He shall be burnt-completely *as to his (the) eyes* ^{dual}.

There were left-behind ^{impf} of the soldiers those-who
(the) injured ^{pf pass} (*destroyed*) *as to their (the) eyes* by
snow ^{gen}, and those-who-had-their-toes-rotted-off (*the rot*
^{pf mid} *the fingers* ^{acc} *of the feet*) by the cold.

I have my goods pawned. (*Say, I am pawned the rich*

17. *Similar to the constructions in the last part of the above are the following; in which the accusative depends on κατὰ, πρὸς &c.**

I am-in-pain (*grieve*) still *in this finger* ^{art}.

You are extremely like him ^{dat} *in head and in your* bea
eyes. ("You are like" is *ὅμοιος*.)

She is-like (seemed-like ^{pf mid}) *the immortal Goddess*
(*into*) face.

Achilles quick *in the* feet.

Blind *as to* the ears and the mind and the eyes.

Dreadful *in* fight.

Endeavour to be *in* body ^{art} fond-of-labor, and *in* mi
(soul) fond-of-wisdom.

To ail *as to* the eyes.

To be well (*in health*) *as to* the intellects.

Socrates, (*Say, O Socrates*) you are a fortunate man,
gard to such ^{art} things.

If the body of any-one was great *by* nature ^{dat} or *by* n
of-bringing-up ^{dat}, or *with respect to* both ^{neut acc pl}.

* [In all combinations an accusative may be put with verbs and adjectives, when the idea of the verb or adjective is to be more accurately determined by an additional circumstance, when in English we say "with respect to." *Matthiæ.*]

18. Hence, especially in poetry, the accusative is put for the dative generally :

All the stars (*portents*) with which (*the*) heaven has been crowned ^{pf}.

Chastise them with these (*the*) solemn words (*observations*).

They daub all their (*the*) body and their (*the*) face (*countenance*) with this ^{acc neut} stuff pounded.

Things wrought by the same art.

Hence the accusative is put adverbially :

With quickness. (*I. e., Quickly.*)

In the quickest ^{fem} (*speediest*) way.

At-first. (*The first* ^{acc fem} ; *i. e., ὁδόν.*)

With respect to the end. (*That is, Finally.*)

Greater by much ^{neut}. (*That is, Much greater.*)

Better by much ^{neut}.

Better by a great ^{neut} deal.

There the Goddess standing ^{acc} exclaimed ^{acc} in a great and terrible ^{neut} manner.

Having laughed ^{acc} in a very (*much* ^{adv}) merry ^{neut} manner.

Sometimes the neuter plural accusative is used adverbially :

The Athenians were hurt ^{impf} greatly.

You will hurt me not more (*greater : in a contracted form*) than yourselves.

To assist a little.

To one-who-has-benefited (*The having benefited* ^{acc}) another in the greatest manner.

19. The accusative (governed by *κατὰ, εἰς, περὶ, &c.*) answers to the question, 'How far?' 'How deep?'

Ephesus is-distant from Sardis three days' journey (*way*).

This ^{art} day ^{dat} having advanced ^{acc} ^{pl} (*gone-forward*) about (*as*) forty stadia

A river having *its* breadth more than (*than upon*) two stadia.

So, in definitions of time, to the question 'How long?'^{*}

They fought ^{impf} ten full years.

They contended ^{impf} all the day. *A long time.*

Aged not-yet (*neither-yet*) twenty years.

Cares for his father ^{scn} kept-awake ^{a 1} Telemachus through the ambrosial night.

And to the question, 'How long since?' 'How long before?':

They did ^{impf} this very ^{art} thing yesterday and the third day before this (*i. e., three days ago*).

Remember ^{pf pass pl} that (^{scn}) Philip was announced ^{a 1 p} (*reported-from*) to you the third or fourth year before this as besieging the wall.

The tyrant Ardiaeus was-born ^{plup mid} the thousandth year down-to (*unto*) that time ^{art} (*i. e., a thousand years before that time*).

He-having-arrived the third day before this (*i. e. three days since*).

The ^{neut} inscriptions written ^{pf} the ten-thousandth year ago.

He finds (*seizes-down-upon*) the daughter of the prefect-of-the village married ^{pf pass} the ninth day before.

In the following passage the mode of calculating the time past is reversed; as it may be in some of the preceding:

You are now (*already*) bearing-arms for the tenth year since you began; and yet you are accomplishing nothing. (*Say, You bear-arms, and you accomplish.*)

The accusative answers also to the question, 'When?':

Death will come (*be*) to me whether (*or*) it be the morning, or at the time of dusk ^{scn}, or at mid-day.

He gives (*Poët.*) two brats to a shepherd to nourish, having charged ^{a 1 m} (*given-in-charge*) him to bring-to them goats at the proper-time.

By night.

By day.

* [Sometimes the noun is in the genitive, expressing length of time; but it is probable another noun is understood to govern it. *Dunbar.*]

20. *A verb compounded with a preposition takes an accusative, if the preposition of itself, in the same sense, governs the accusative.*

Why do you rush-on this enterprise ?

They brought-into ^{a 1} = the wall these provisions.

To fall-into ^{a 2} a calamity.

To throw ^{a 2} = a wall round the city. (Put "throw round" in one word.)

To draw ^{a 1} the ships through the isthmus. ("To draw through" is διερύειν.)

Having brought the ships over the isthmus. ("Having brought over" is υπερενεγκόντες. See the note.*)

Even verbs, which are compounded with prepositions, which do not govern an accusative, sometimes takes an accusative.

We passed ^{a 2} (proceeded-from) the streams of Asōpus. (Here παρά seems understood. Homer has παρεξελθεῖν Διὸς νόον.)

To escape ^{a 2} (fly-from) death. (Properly, To fly death and go from it.)

21. *The accusative is put absolutely ; 1st. in apposition to an entire proposition.*

Let us kill ^{a 2} ^{aub} Helen, a bitter pain to Menelaus (*Attic*). (This does not mean that Helen is in herself a pain to Menelaus ; but that to kill her will cause pain to him. We may supply ὁ θῆσει. If we supply τὴν ἐσομένην, in this case λύπην will depend in construction on the word Ἑλένην, but will still depend on the whole of the preceding part in its true meaning.)

And, as a proof ^{acc} of these things, going ^{a 2} to-Pytho, ask (enquire-into) this, if I have expressly reported ^{a 1} to you the things delivered-by-the-oracle. (Ἐλεγχον may depend on a preposition ; or on this ellipse : [Make this] trial.)

* " With the exception of περιττασθαι, it is more common for the preposition to be repeated with these verbs. On the other hand, many verbs are more frequently constructed with the dative : ἀμφιβάλλειν τί τιμι." *Matthia*.

Do you deny it, having killed ^{a 2} (*killed-utterly*) her?—A sorry denial! for-I-wish *I had killed her.* (*That is, ἀπτόμας ἀπνῆσιν.*)

2nd. *It is sometimes put at the beginning of a proposition with the sense of "In regard to," or "As to."*

Your mother ^{acc}—, if her (οἱ) mind (*fancy*) listeth to marry ^{pass}, let her go ^{a 2} back to *her house* ^{acc} (*abode*). (*That is, In regard to your mother, ἐπὶ.*)

The columns ^{acc} which Sesostriis placed ^{impf} (*caused-to-stand*) in (*down-in*) the various districts ^{acc},—the greater-number-of them (*more: Ionic*) appear no-longer to-exist (*remaining-over: fem. pl. Ionic*).

The Greeks who-dwell (*the dwelling*) in Asia ^{art}—nothing certain (*sure*) is said *about* whether they follow.

But seditions ^{art} and slaughters ^{art} and overthrows ^{art} of states ^{art}—those *men* have made ^{pf} all the cities, except (*save*) a few ^{scn}, full (*crammed*) of such ^{art} calamities.

*But *as to the thriving* ^{p1} of the boy, not three days transpired ^{a 2} (*held-apart*) before (*and*) he threw ^{a 1} (*hurled*) him on (*into*) an unfrequented mountain.

Sometimes the accusative is not at the beginning:

The same things with you please me ^{dat} (*i. e. the same things please me which please you*) in regard to him-who-is (*the*) unkindly-disposed to this city.

Here *ἐπὶ* is to be understood; but, after all, this case is hardly to be classed with the foregoing. In many cases the writer may be thought to have quite forgotten his first construction, if not to have been purposely negligent of it:

And as to Caunus ^{art}, which was not willing (*inclined*) before to join-in-alliance, as they burnt ^{a 1} (*burnt-in*) Sardis ^{art} (*Ion.*);—then that (*this*) also united-with ^{a 2} = them ^{dat}.

As to the trouble attendant-on (the according-to) the war ^{acc},—lest it should be (*become: a. 2. subj.*) much and yet we should

* [A rare position; but justified by emphasis. See Porson's letter to *Edmund Spenser* from Sophocles.]

succeed (*be-above* ^{a 2 subj}) not-any-the-more-for-that—let even those ^{acc} words satisfy (*imperative*) you ^{dat pl} in which I have often at-other-times shown ^{a 1} (*shown-clearly*) that the same ^{acc} (*i. e. the trouble*) is not rightly apprehended ^{part} by you.

When the accusative is followed by the accusative of the relative, the case may be accounted for by attraction :

Helen ^{acc}, whom you erred ^{a 2} in-being (*being*) eager to destroy ^{a 1} (*ruin-utterly*), is she whom you see (*mark*).

And so may be explained the passage above, respecting Sesostriis.

3. Virgil : " Urbem quam statuo vestra est."

22. The accusative of the pronoun is sometimes put in emphatic addresses, with the omission of λέγω, καλῶ, &c.

You ^{acc} who-incline (*the* ^{tem} inclining) your head (*pate*) to the ground ^{acc} (*plain*),—do you acknowledge or deny (*deny-downright* : with μή) that you have done ^{pf inf} these things ?

Holla !—you ! (Say : " This ^{voc masc}, O you ^{acc} ;" putting *tu* at the end.)

O wretched (*timid*) me !

The verb is sometimes supplied :

You ^{acc} who-are-eager (*the being eager*) to see (*mark*) the things which you-ought-not, Pentheus I mean, come-out before the house ^{sen pl}.

23. Accusatives are sometimes put, which may be explained by supplying έχων.

You-man-who-have (*i. e.*, έχων) the purple-garment, who may-you-be ?

They take-up the dead man, having his (*the*) body inclosed-in-wax ^{pf}, and his (*the*) bowels purified ^{a 1}, full ^{tem} of chopped ^{pf} galingal and the seed of parsley.

After these ^{acc} things they went ^{a 2} (*came-from*) to (*upon*) the river ^{acc} Zabatus, having the width of four plethra.

Έχων is sometimes supplied :

A horse-course, having the breadth of a stadium.

With accusatives of art and science it signifies to know :

He (*The*) that understands arithmetic ^{art}.

They *who* understand the language more accurately.

24. *Another kind of accusative absolute or independenti propositio* is *δυσὶν ἑστέον*, "one of the two."

We-must do nothing (*not-any-one* ^{acc}) until-we-find Greeks—one of the two—either co-operating *with us* or ha much good-will *towards the line-pursued* ^{acc} *by us*.

Here ἀπάστωντας may be supplied.

CHAP. II. PART FOURTH.

THE INFINITIVE.

1. *The infinitive is put after verbs which imply any object whatever, and which require another verb to express that object.*

First, in cases where the same subject of both verbs is the same as thus :

I wish to speak. I wish to speak-of Cadmus.

In each of these cases both verbs have the same subject " I." in the following :

I long to dwell-in that house ^{acc} ^{pl}.

Endeavour to save ^{acc} ^{pl} me.

They dare to pillage (*bear*) the temples (*fanes*) of the Gods.

He shall not be able to kill ^{acc} ^{pl} one man.

It-is-not-permitted to slaves to hear.

If any-one is speaking ^{part} or intends to speak.

We are able to contend against (*towards*) one woman ^{acc}.

They learn to live well.

A child is taught to say *things*, of which he has not a knowledge.

Secondly, in cases where the subject of the verbs is different, and where in Latin "ut" must follow :

Beseech the ruling (*having-power-over*) Gods to pity ^{a 1} you.

I do not exhort (*commend*) you ^{dat} to will *towards him* great evils.

He persuades Orestes to kill ^{a 1} his mother.

I order (*enjoin-upon*) you ^{dat} to remain.

He was forbidden ^p (*interdicted*) by (*according-to*) law ^{acc} to use a horse ^{dat}.

They made ^{a 1} Agesilaüs retire ^{a 1} (*retire-upon*).

Tell (*Utter*) me, if you wished ^{opt} (*were-inclined*) to get ^{a 1 m} (*work-upon*) any of your (*the*) acquaintance, when (*ὁπότες*) he sacrifices ^{opt}, to invite you to (*upon*) dinner ^{acc}, what would you do (*a. 1. subj. with ὅν*) ?

It happened ^{a 2} *that* Fabius ^{accus.} then was-ill-spoken-of ^{a 1 act inf}.

How is it just to drag (*carry*) the suppliant *by* violence ^{dat} ?

There is a necessity *that* you ^{acc} should do ^{inf} these *things*.

In the subsequent passages also the construction is different from the Latin :

The fire very-nearly-destroyed (*was-short-of* ^{a 1} *very-little* ^{acc} *to destroy* ^{a 1}) the Platæans.

No-one advanced-against *him*, though-he-failed (*a. 2. dat. part. of ἀπολσίπω*) but a little ^{neut acc} of-going (*to come-from* ^{a 2 m} : *Ionic*) to Athens ^{acc} itself.

I know-well ^p *mid* (*know-thoroughly*) that you ^{acc} are not (*μή*) *by* nature ^{dat} disposed ^{acc} to plan evil *things*.

All *things* are-constituted ^p *so as to* decline.

Having chosen ^{a 1} (*elected*) Melanthius to be their (*of them*) commander.

It is clear that any one appointed ^{a 1 p} to steer or to lead-an-

army, who-did-not-know-how, would cause-the-death-of (a. 1. opt. *Æol.* with *ἀν*) those of whom ^{acc} he would wish ^{opt} (be-inclined least of all to cause the death.

He was getting-ready to bring-help against (upon) them ^{acc}.

Ἐπιμελεῖσθαι, ἐπιμέλεσθαι however take *ὅπως* :*

Cyrus ^{art} attended ^{impf} (paid-regard) to this ^{acc} that (in-what-way) his men should never (not-at-any-time) go ^{a 2 opt} (go-into) to (upon) breakfast ^{art acc} and dinner ^{art} without-having-well-worked-themselves.

And ὅτι or ὥς is generally put after πείθειν, when πείθειν is not followed by the action which is implied by the persuasion, but by the object of the persuasion :

I have often wondered ^{a 1} by what reasons ^{dat} the accusers persuaded ^{a 1} the Athenians ^{acc} that Socrates was ^{opt} worthy of death. (Say, "Socrates ^{acc} that he was.")

The other verbs or senses of verbs mentioned in this rule are sometimes followed by a conjunction :

For Venus wished ^{impf} that (so-that) these things should be ^{inf} (become).

You desire-earnestly (*Ionic*) that you shall govern (lead-an-army) Greece ^{art} (genitive).

I-am-consulting (*I consult*) how (in-what-way) I may fly-from (fly-away-from) you ^{acc}.

Is it possible to (so-as) take ^{a 2 inf} a view of it near (from-near) ?

You shall have the power to (so-as) do ^{a 1 inf} these things.

Neptune continually besought ^{impf} Vūlcan that (in-order-that) he would release ^{a 1 opt} (*Æolic*) Mars (*Ionic*).

*[In Latin we say *oro te, ut venias*; *hortor te, ut scribas*, &c. ; but what is in Latin expressed by the conjunction and verb must be rendered in Greek by the infinitive. To this rule, however, *ἐπιμελεῖσθαι* constitutes a regular exception, and is followed by *ὅπως* with the finite verb — *Matthiæ. passim.*]

[The infinitive following *ὅπως* occurs occasionally in Attic Greek ; in *Soph. Aj : 377.*]

They begged ^{impf} (petitioned) of the commanders that (*in-order-that*) they would take ^{opt} (lead-back) them home (*back*).

They begged ^{impf} (petitioned) of Aristagoras ^{art} (Ionic) that (*if-in-any-way*) he would give (*hold-out-to* ^{a 2 opt}) them some reinforcement (*ability*).

They exhorted-one-another ^{impf} (urged-beside) not (*ὅπως μὴ*) to suffer ^{fut indic} the barbarians to pass into Greece ^{art}. ("To suffer to pass" is *παρίημι, παρήσω*.)

He did not persuade ^{impf} the Chians to (*so-as*) give ^{a 2 inf} him (*himself*) ships.

It happened ^{a 2} that (*so-that*) neither-of-the-parties had yet at-all (*not-any-one* ^{neut acc}) touched ^{a 1 m} handled) the war ^{sen}.

They got-ready ^{impf} to (*in-order-that*) make-an-attack ^{fut indic}.

They have caused ^{a 1} that (*so-that*) many ^{acc} should doubt ^{inf}.

2. The infinitive is put after verbs to 'say, deny, mention, announce, show; think, mean, hope, and seem;' as in Latin. Of this we have had abundant instances. So after *εἰπεῖν*, 'to be announced;' for *ἀγγέλλεσθαι*.

When (*When-indeed*) it was-announced (*came* ^{a 2}) to him that he should help (*succour*) his (*the*) country ^{dat}

Yet verbs to 'say' take *ὅτι* and *ὥς*, many instances of which have been seen before. But this is seldom the case after *ἐλπίζω* and *δοκέω*.

Verbs to 'fear' are not regularly followed by the infinitive, but by *μὴ* with the finite verb, as "Ne" in Latin. Yet here also the infinitive is sometimes put :

His father sent ^{a 1} him away, fearing-greatly that he would die ^{a 2}. (*Εκπέμπω*, 'I send away.')

Fearing ^{a 1} (Frightened) that you ^{acc} should die ^{a 2}.

And after *κινδυνεύω* the infinitive is generally put :

The whole city was-in-danger ^{a 1} of-being-destroyed ^{a 2 inf}.

After verbs to 'deny,' *μὴ* is frequently put before the infinitive :

Do you deny (*deny-downright*) that you have done ^{pf} these things?

I forbid (*disallow*) you to admit Adrastus into this land.

You have been shorn-off ^{pf} *as to the summit of your to*
(I. e., *You have had their summit shorn off.*)

He shall be burnt-completely *as to his (the) eyes* ^{duat}.

There were left-behind ^{impf} of the soldiers those-who-
(the) injured ^{pf pass} (*destroyed*) *as to their (the) eyes* by
snow ^{gen}, and those-who-had-their-toes-rotted-off (*the rott*
^{pf mid} *the fingers* ^{acc} *of the feet*) by the cold.

I have my goods pawned. (*Say, I am pawned the riches*

17. *Similar to the constructions in the last part of the above are the following ; in which the accusative depends on κατὰ, περί &c.**

I am-in-pain (*grieve*) still *in this finger* ^{art}.

You are extremely like him ^{dat} *in head and in your bear eyes.* (" *You are like*" is *ὅμοιος*.)

She is-like (seemed-like ^{pf mid}) *the immortal Goddess (into) face.*

Achilles quick *in the feet.*

Blind *as to the ears and the mind and the eyes.*

Dreadful *in fight.*

Endeavour to be *in body* ^{art} *fond-of-labor, and in min*
(*soul*) *fond-of-wisdom.*

To ail *as to the eyes.*

To be well (*in health*) *as to the intellects.*

Socrates, (*Say, O Socrates*) you are a fortunate man, *i*
gard to such ^{art} *things.*

If the body of any-one was great *by nature* ^{dat} or *by m*
of-bringing-up ^{dat}, or *with respect to both* ^{neut acc pl}.

* [In all combinations an accusative may be put with verbs and adjectives, when the idea of the verb or adjective is to be more accurately determined by an additional circumstance, when in English we "with respect to." *Matthiæ.*]

18. Hence, especially in poetry, the accusative is put for the dative generally :

All the stars (*portents*) with which (*the*) heaven has been crowned ^{pf}.

Chastise them with these (*the*) solemn words (*observations*).

They daub all their (*the*) body and their (*the*) face (*countenance*) with this ^{acc neut} stuff pounded.

Things wrought by the same art.

Hence the accusative is put adverbially :

With quickness. (*I. e., Quickly.*)

In the quickest ^{sem} (*speediest*) way.

At-first. (*The first* ^{acc sem} ; *i. e., ὁδόν.*)

With respect to the end. (*That is, Finally.*)

Greater by much ^{neut}. (*That is, Much greater.*)

Better by much ^{neut}.

Better by a great ^{neut} deal.

There the Goddess standing ^{a 2} exclaimed ^{a 1} in a great and terrible ^{neut} manner.

Having laughed ^{a 1} in a very (*much* ^{adv}) merry ^{neut} manner.

Sometimes the neuter plural accusative is used adverbially :

The Athenians were hurt ^{impf} greatly.

You will hurt me not more (*greater : in a contracted form*) than yourselves.

To assist a little.

To one-who-has-benefited (*The having benefited* ^{a 1}) another in the greatest manner.

19. The accusative (governed by *κατὰ, εἰς, περὶ, &c.*) answers to the question, 'How far?' 'How deep?'

Ephesus is-distant from Sardis three days' journey (*way*).

This ^{art} day ^{dat} having advanced ^{a 2 pl} (*gone-forward*) about (*as*) forty stadia

A river having *its* breadth more than (*than upon*) two stadia.

And to the question, ' How long since ? ' How long before

They did ^{impf} this very ^{art} thing yesterday and the thing before this (i. e., three days ago).

Remember ^{pf pass pl} that (ὅτι) Philip was announced ^{ported-from} to you the third or fourth year before this as being the wall.

The tyrant Ardiaeus was-born ^{plup mid} the thousandth down-to (unto) that time ^{art} (i. e., a thousand years before time).

He-having-arrived the third day before this (i. e. three since).

The ^{neut} inscriptions written ^{pf} the ten-thousandth year.

He finds (seizes-down-upon) the daughter of the prefect village married ^{pf pass} the ninth day before.

In the following passage the mode of calculating the time reversed ; as it may be in some of the preceding :

You are now (already) bearing-arms for the tenth year you began ; and yet you are accomplishing nothing. (Say bear-arms, and you accomplish.)

The accusative answers also to the question, ' When ? ' :

Death will come (be) to me whether (or) it be the mo

20. *A verb compounded with a preposition takes an accusative, if the preposition of itself, in the same sense, governs the accusative.*

Why do you rush-on this enterprise ?

They brought-into ^{a 1} = the wall these provisions.

To fall-into ^{a 2} a calamity.

To throw ^{a 2} = a wall round the city. (Put "throw round" in one word.)

To draw ^{a 1} the ships through the isthmus. ("To draw through" is διαρύειν.)

Having brought the ships over the isthmus. ("Having brought over" is ὑπερνεγκόντες. See the note.*)

Even verbs, which are compounded with prepositions, which do not govern an accusative, sometimes takes an accusative.

We passed ^{a 2} (proceeded-from) the streams of Asōpus. (Here παρά seems understood. Homer has παρεξελθεῖν Διὸς νόον.)

To escape ^{a 2} (fly-from) death. (Properly, To fly death and go from it.)

21. *The accusative is put absolutely ; 1st. in apposition to an entire proposition.*

Let us kill ^{a 2} ^{aub} Helen, a bitter pain to Menelaus (*Attic*). (This does not mean that Helen is in herself a pain to Menelaus ; but that to kill her will cause pain to him. We may supply ὃ θήσει. If we supply τὴν εσομένην, in this case λύπην will depend in construction on the word Ἑλένην, but will still depend on the whole of the preceding part in its true meaning.)

And, as a proof ^{acc} of these things, going ^{a 2} to-Pytho, ask (enquire-into) this, if I have expressly reported ^{a 1} to you the things delivered-by-the-oracle. (Ἐλεγχον may depend on a preposition ; or on this ellipse : [Make this] trial.)

* " With the exception of περιττασθαι, it is more common for the preposition to be repeated with these verbs. On the other hand, many verbs are more frequently constructed with the dative : ἀμφιβάλλειν τί τινα." *Matthiae*.

Do you deny it, having killed ^{a 2} (*killed-utterly*) her?—A sorry denial! for-I-wish *I had killed her.* (*That is, ἀπτόμαι ἀπνόν.*)

2nd. *It is sometimes put at the beginning of a proposition with the sense of "In regard to," or "As to."*

Your mother ^{acc}—, if her (oi) mind (*fancy*) listeth to marry ^{r^{acc}}, let her go ^{a 2} back to her house ^{acc} (*abode*). (*That is, In regard to your mother, ἐπὶ.*)

The columns ^{acc} which Sesostris placed ^{imp^t} (*caused-to-stand*) in (*down-in*) the various districts ^{acc},—the greater-number-of them (*more : Ionic*) appear no-longer to-exist (*remaining-over : fem. pl. Ionic*).

The Greeks who-dwell (*the dwelling*) in Asia ^{acc}—nothing certain (*sure*) is said *about* whether they follow.

But seditions ^{acc} and slaughters ^{acc} and overthrows ^{acc} of states ^{acc}—those men have made ^{p^t} all the cities, except (*save*) a few ^{acc}, full (*crammed*) of such ^{acc} calamities.

*But *as to the thriving* ^{p^t} of the boy, not three days transpired ^{a 2} (*held-apart*) before (*and*) he threw ^{a 1} (*hurled*) him on (*into*) an unfrequented mountain.

Sometimes the accusative is not at the beginning :

The same things with you please me ^{dat} (*i. e. the same things please me which please you*) in regard to him-who-is (*the*) unkindly-disposed to this city.

Here *ἐπὶ* is to be understood ; but, after all, this case is hardly to be classed with the foregoing. In many cases the writer may be thought to have quite forgotten his first construction, if not to have been purposely negligent of it :

And as to Caunus ^{acc}, which was not willing (*inclined*) before to join-in-alliance, as they burnt ^{a 1} (*burnt-in*) Sardis ^{acc} (*Ion.*) ;—then that (*this*) also united-with ^{a 2 m} them ^{dat}.

As to the trouble attendant-on (*the according-to*) the war ^{acc},—lest it should be (*become : a. 2. subj.*) much and yet we should

* [A rare position ; but justified by emphasis. See Porson's letter to Dalzell. Sandford. The passage is from Sophocles.]

succeed (*be-above* ^{a 2 sub}) not-any-the-more-for-that—let even those ^{a 2} words satisfy (*imperative*) you ^{a 2 pl} in which I have often at-other-times shown ^{a 1} (*shown-clearly*) that the same ^{a 2} (*i. e. the trouble*) is not rightly apprehended ^{a 2} by you.

When the accusative is followed by the accusative of the relative, the case may be accounted for by attraction :

Helen ^{a 2}, whom you erred ^{a 2} in-being (*being*) eager to destroy ^{a 1} (*ruin-utterly*), is she whom you see (*mark*).

And so may be explained the passage above, respecting Sesostriis. So Virgil : " Urbem quam statuo vestra est."

22. *The accusative of the pronoun is sometimes put in emphatic addresses, with the omission of λέγω, καλῶ, &c.*

You ^{a 2} who-incline (*the* ^{a 2} inclining) your head (*pate*) to the ground ^{a 2} (*plain*),—do you acknowledge or deny (*deny-downright* : with μή) that you have done ^{a 1} ^{a 2} these things ?

Holla !—you ! (*Say : " This* ^{a 2} ^{a 2}, O you ^{a 2} ;" putting *you* at the end.)

O wretched (*timid*) me !

The verb is sometimes supplied :

You ^{a 2} who-are-eager (*the being eager*) to see (*mark*) the things which you-ought-not, Pentheus I mean, come-out before the house ^{a 2} ^{a 1}.

23. *Accusatives are sometimes put, which may be explained by supplying έχω.*

You-man-who-have (*i. e., έχω*) the purple-garment, who may-you-be ?

They take-up the dead man, having his (*the*) body inclosed-in-wax ^{a 1}, and his (*the*) bowels purified ^{a 1}, full ^{a 2} of chopped ^{a 1} galingal and the seed of parsley.

After these ^{a 2} things they went ^{a 2} (*came-from*) to (*upon*) the river ^{a 2} Zabatus, having the width of four plethra.

Έχω is sometimes supplied :

A horse-course, having the breadth of a stadium.

With accusatives of art and science it signifies to know :

He (*The*) that understands arithmetic ^{acc}.

They *who* understand the language more accurately.

24. *Another kind of accusative absolute or independent proposition is* δύοῖν θάτερον, "one of the two."

We-must do nothing (*not-any-one* ^{acc}) until-we-find Greeks—one of the two—either co-operating *with us* or ha much good-will *towards the line-pursued* ^{acc} *by us*.

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After verbs to 'deny,' μὴ is frequently put before the infinitive :

Do you deny (*deny-downright*) that you have done ^{pf} these things?

I forbid (*disallow*) you to admit Adrastus into this land.

We are hindered from-learning (*to-learn* ^{a 2}) what things I wish (*am-inclined*).

He shall defend (*extricate*) me from dying ^{a 2 inf}.

I made ^{a 1} mortal men to cease from foreseeing ^{inf} their fate (*allotment*). Παύω, 'I make to cease.'

So-that-they-rendered-them-incapable-of-cutting-them-off-by-a-wall (*not-to-wall-them-off*) any-more.

If (*Provided*) I escape ^{a 2 sub} (*run-from*) dying ^{a 2 inf}.

He narrowly fled ^{a 2} (*fled-from*) from (τοῦ μη) being stoned ^{a 1 p inf} (*stoned-downright*).

In-order-that any of the barbarians might beware ^{sub} in-after-time of-being-the-first-to-do (*to begin doing*) injurious deeds against (*towards*) the Greeks.

Disbelieving ^{p1} that he ^{acc} would come ^{fut inf}.

And before the finite moods :

You forbade ^{impf} (*interdicted*) me to (ὅπως) reply ^{opt}.

You disbelieve that virtue ^{art} is ^{sub} knowledge. (*Put here on after μη.*)

3. As the verbs δύναμαι,* &c., take an infinitive, so do the adjectives δυνατός, &c.

Most able (*potent*) to speak and to act.

Clever in-speaking (*to speak*).

Qualified to speak ^{a 2} (*remark*) and to act ^{a 1}.

The darkness (*obscurity*) of night (*time-of-thought*) is meet to be-unhappy-in ^{a 1}.

The Thriasian plain is the most suitable (*befitting*) plain of our ^{art} (*fem.*) country to fight-in ^{a 1 m}.

Keen ^{p1} in-planning-and-in-executing (*to excogitate* ^{a 1} and bring-to-an-end).

Inferior-to none ^{sen} in-discovering what-is-proper.

Not slow to avenge (*punish*).

* But, besides this, the infinitive here may be considered as depending on εν τῷ understood. Δεινός εν τῷ λῆγειν.

O Træzenian plain, how (as) many things you have delightful (*fortunate*) for one to spend-one's-youth-among.

To you there will be fresh (*new*) grief at the loss ^{dat} (*bereavement*) of a husband (*man*) of-such-avail (*such*) in-keeping-
(to drive-away) the day of-slavery (*servile*).

There is not such a heart to me that I should be enraged ^{pass inf} rashly.

Of-what-kind would ye be ^{opt} (*contracted with xs*) in-helping
(to-drive away) Ulysses ^{dat} (*Ionic*), if he should come (*arr*
^{a 2 opt}) ?

Such-as he was (*Poët.*) in-accomplishing both deed and
word (*observation*).

One man is better (*more-powerful, i. e. more fit*) than ten-thousand women ^{acc} to see (*mark*) the light.

The city is worthy to be admired.

She is (*has sprung-up* ^{a 2}) worthy to-be-abhorred-by-all-women (*all women* ^{dat} to abhor).

Themistocles ^{acc} was worthy that men should admire ^{a 1} him
(i. e. to be admired).

They were worthy that men should fine ^{a 1} them (i. e. to
be fined.)

It is impossible that an end ^{acc} of these ^{acc} reasonings should
be made ^{a 1 p inf} (*placed-upon*) by you ^{dat} (i. e. that you should
make an end &c).

Conjunctions are placed after these adjectives :*

Qualified so-as to govern.

And prepositions are so placed :

Quick at (*towards the* ^{acc ut}) executing ^{a 1 inf} (*doing*).

4. The infinitive in the following constructions may be in some
measure compared with those in the preceding Rule. But we must

* [*ὥστε* is sometimes omitted, but more frequently the Attic writers insert it after verbs or adjectives where it is not required by the sense, thus Eurip: Hippol., 1323, Κυπρις γὰρ ἠθέλ' ὥστε γιγνέσθαι τὰδε. So in Plato after ἀδύνατος ἵκανος, &c. Sandford.]

conveniently supply ἐν τῷ, κατὰ τὸ, ὥστε, &c. : *of which hereafter.**

Most persuasive in-speaking (*to speak*).

Equal to *the* winds in-running (*to go-fast*).

Not-easy to be tamed *².

A mule very-hard ¹ to tame *¹.

An angry man is easier to guard-against than a sulle

Fair to-be-seen (*beheld*).

The Borysthenes is very-sweet to drink (*be drunk*).

Whiter ¹ than frost ² to look-at *² (*see-to*).

Such is this ¹ land said to be, to look-at *² (*behold*).
is, in appearance.)

You are disposed-to-refuse *me*, to look-at *² (*behold*).
is, as your looks show.)

The sign of a stern, made-of-bulls'-feet, to look-at (*That is, as it appears to the sight.*)

There is now nothing just (*like*) among mortals ¹ the-name (*to name* *¹).

This infinitive follows verbs :

And some God guided ¹ (*led-the-way*) *him* through
scure night ², neither did he appear ¹ (*appear-before*) so
one-could-see *² (*behold*) *him*.

She is-conspicuous as a queen (*tyrant*) to look-at (*look*.

And it follows substantives :

They finished *¹ (*did-thoroughly*) the mansion so-t
was-astonishing to look-at *² (*behold*) *it*.

5. *The infinitive stands also after various other verbs to*
an object. Here ὥστε, εἰς τὸ, &c., may be supplied.

Let us give *² Helen to *the* Atridæ to lead-away.

To give (*hold-out-to*) himself to some one to strike.

They give a babe to herdsmen to expose *² *it*.

* [An infinitive is sometimes put with words which express a *cause*
and shows the respect in which that quality obtains, where in
after adjectives, the supine in *u* or the gerund in *do* follows. *Mc*

To intrust ^{a 1} boys *to some one* to instruct ^{a 1}.

In-which-place lie rosy and hyacinthine flowers *for the* Goddesses to pluck.

He raised-himself ^{a 1} (*hurried*) to rush-forward ^{a 1 m} against (*opposite-to*) the gates (*old genitive*).

He went ^{a 2} (*journeyed*) to go (*a. 2 : old form*).

The Persians seeing (*marking : Ionic*) the Greeks hurrying ^{pf pass} to pursue.

Having rushed ^{a 1 pl} (*hurried*) to (*towards the neut*) pursue.

We are-come to learn.

The Corinthians turned ^{a 2 m} to the men ^{acc} to murder *them*.

Xerxes sent ^{impf} a horseman to see ^{a 2 m} (*behold*) what (*whichever*) they were doing ^{opt}.

After μένειν and its compounds :

Jupiter waited-for ^{impf} this (*the*), to behold ^{a 2 m} the brightness of the blazing ship (*Ionic*).

The water of Castalia awaits (*waits-upon*) me, to bedew ^{a 1} my hair (*tresses*).

They waited-for ^{impf} (*waited-upon*) the building (*house-building*) of the walls to be completed ^{a 1}.

ὄσσε, &c., may be supplied in the following also :*

They excluded ^{a 2} the Mityleneans from the sea ^{acc} so that they did not (*μη*) use ^{impf} it.

Here is this hair (*curl*) for you to crown (*shade-over*).

Where are the Phrygians so that they may help (*ward-off*) us ?

There are also others at hand to help (*ward-off*) us.

For the very (*greatly*) rich man is not more fortunate than-the-man-who-lives-from-the-earnings-of-the-day, unless fortune attends (*follows-upon* ^{a 2 opt}) him ^{dat} so that he ends ^{a 1 inf} life ^{art} well, having many blessings (*fair* ^{neut pl}).

6. The Latins say, " Dico TE esse benevolum, non illos ;" and the

* [The infinitive alone is also put where the preceding verb or the phrase gives a complete and independent sense. *Matthie*].

Greeks use the same construction. The Latins say, "Dico *esse* benevolum, non illos ;" but the Greeks say, "Dico *ipse* *esse* benevolus, non illos." When there is no emphasis, the Greeks say in the latter case, "Dico *esse* benevolus," *ipse* being omitted.*

Nominative with infinitive. You said ^{impf} (affirmed) that you alone drove-away ^{a 1} the destruction (*pest.*)

I will persuade you that I am your master (*lord* ^{a 2 m}).

They said ^{a 2} (asserted) that they were worthy (*just*), having received ^{a 2} (having got-from) the reward, so (*thus*) to depart (*go-out*).

He told ^{a 2} (remarked) me that himself (*self*) had tried ^{pf pf} (endeavored) both ^{neut pl gen}, and that that ^{a 2 c} man had not.

I came-out ^{a 2} (went-out-of) willing from (*ἐξ*) this land ^{sc} in-order-that (*so-that*) I myself might rule again, having taken ^{a 2} the rule in-turn.

Genitive with infinitive. The Syracusans were stirred-up ^{part} (redupl.) not (*μή*) to overlook (*disregard*) the ^{neut} affair of the Athenians, as-the-Athenians-were-themselves-convinced that they were ^{inf} no-longer (*no-more*) superior-to ^{sc m} them ^{sc} (i. e., the Syracusans) either (*not-either*) in their ships ^{a 2 t} or (*not-either*) in their land-forces ^{a 2 t}.

Dative with infinitive :

He will not afford a plea to any-one (*none*) to be ^{a 2 m} (become) cowardly.

It is-natural to (*in*) some men, the (*how-many* ^{dat neut sing}) more they have ^{a 2 b} (*with* *ἀν*) the necessaries-of-life abundant, to be so-much ^{dat} the more-insolent.

* [When a person speaks of himself, or when the nominative to the verb upon which the infinitive depends, and the pronoun or adjective preceding or succeeding the infinitive respect the same person, then the accusative of the pronoun is not expressed before the Infinitive in Greek. If a person speaks of himself *emphatically*, the pronoun is usually put in the nominative before the infinitive ; but if another person is spoken of, the accusative is used.]

[If ever an accusative is used when the subject of the leading verb is indicated, it is always with the accompaniment of a reciprocal pronoun *αἱμα*.]

*But there are many exceptions ; and the accusative is put with the infinitive (1) for the nominative :**

Croesus thought ^{impf} *that* he (*himself*) was the most fortunate of all men.

Neither do I think (*assert*) *that* I have-forgotten (*λελασμένος* *ἐμὴν*) my bravery ^{acc}.

(2) *For the genitive :*

It is *the custom* of prudent men, if they are not (*μὴ*) injured ^{acc}, to rest-quiet ; but *when* injured ^{acc}, to go-to-war.

I request (*petition*) of you ^{pl} to decree ^{a 1 m} the *things* just, reflecting ^{acc} (*having-in-mind*) that

(3) *For the dative :*

It was formerly to us the most honorable ^{acc ut pl} *thing* to gain-renown *by* going-frequently to war ^{acc pl}.

It is pardonable (*pardon*) to you to say these *things*, not (*μὴ*) suffering ^{acc fem} ill (*i. e., not receiving ill treatment*) as I do.

Hence the two constructions are interchanged :

To whom it happened ^{a 1} (*ὑπάρχων*) either to be *the sons* ^{dat} (*male-children*) of kings, or to be themselves ^{acc} *by* their (*the*) nature ^{dat} fit for it.

It-would-be then better (*more lucrative*) for me ^{dat} either to return (*go-back*) having killed ^{a 1 acc} (*killed-entirely*) Achilles (*Ionian*), or to perish ^{a 2 m} (*be ruined*) myself ^{dat} (*self*) gloriously.

7. *If the leading verb by itself governs another case than the accusative, the infinitive is preceded either by the case which the verb governs or by the accusative.*

I order you ^{dat} to do this.

I order you ^{acc} to do this.

Μένω, "I expect," takes an accusative and infinitive :

* [A nominative is sometimes found where an accusative might be expected ; but then it is referred to a subject existing in the thought and not in the expression. *Viger.*]

γέλλω, &c. When these verbs are in the passive, the subject of the infinitive is changed into the subject of the leading verb.
Latin :

Cyrus is said to have been-born ^{a 2} of Cambyses as
ther

The Assyrian is reported to be-making-an-attack (the)
on (towards) the territory.

Or the accusative and infinitive remain :

It is said that Xerxes spoke ^{a 1} (remarked) these things

Sometimes both constructions are united :

The battle was reported ^{Pf} to have been ^{Pf mid} (beco
vere (strong), and it was reported that many died (expired)

With the accusative and infinitive, the verbs λέγω, νομίζω
are sometimes neglected :

They released ^{a 1} him, thinking (or saying) that he was
(μὴ) a thief.

They bound ^{a 1} (bound-down) him, thinking that he was
thief.

Then it is said that (how-that) he sent-away ^{a 1} being
hensive lest they should perish ^{a 2 m subj} (utterly-perish)
that he should that it was not right that he should

Alcmæon, when it is said that he wandered ^{impf} after the murder ^{acc} of his (the) mother, that he should inhabit ^{pr} this land ^{art}.

Saying ^{pl} that the Lydians for-some-time earnestly-waited ^{impf} : but afterwards (after ^{prep}), as the scarcity-of-provisions^{acc} did not cease ^{impf inf} (desist), that they sought-for ^{impf} remedies.

He said ^{impf} (asserted) that he honored ^{impf} (respected) the Samians, because his (him ^{dat}) grandfather ^{acc} (art.) was buried ^{impf inf} at-the-public-expense by the Samians ^{acc}.

I heard ^{a 1} that he used-to-say (say ^{inf}) that a big man in-armor seemed ^{impf} to stand-over-against ^{a 2} him ^{dat}, whose (the^{acc}) heard ^{art} shadowed ^{impf inf} all his (the) shield.

And after the relative, when the oratio obliqua occurs.*

They said ^{impf} that his (the of him) daughter dying ^{a 2} (dying-off), who (the) was ^{inf} his (him ^{dat}) only child, was-the-commencement (first ^{adv} began ^{a 1 inf}) of his miseries (ills ^{acc}).

8. After verbs to "say," the constructions of the accusative with the infinitive, and of ὅτι and ὥς are intermixed.

He says that Tissaphernes ^{art} does not bring (κομίζω) the ships, and that, not giving the provisions (nourishments), he distresses the navy.

Vice versa the construction of the accus. with the infin. passes into that with ὅτι or ὥς.

Sometimes ὥς or ὅτι is followed by an accus and infin. :

Have you had ^{a 2} a hope that the Gods ^{acc} will have ^{inf} a (some) care (concern) of me so-that I shall be saved ^{a 1 inf} ?

In many cases this may be accounted for by an involved construction. Sometimes ὥς precedes the primary verb :

The Scythians say that (ὥς : to be put at the beginning) theirs (the their) is the newest of all nations.

* [Thus, too, after the formulæ ἐφ' ᾧ, ἐφ' ᾧ τε, and the relative particles. And with ὅτε, ἐπειδή, &c. as Plat.: Symp. p. 169. Sandford.]

μα, ἔδος) ἐργον : *The act, namely, to love.*

[*With regard to the use of the infinitive as a noun, which take place through all the cases, observe, 1. That the Homæric dialect does not couple the article with the infinitive in this sense, that the Attic Dialect does not dispense with the article, except sometimes in the nominative, rarely in the genitive, and sometimes in the accusative governed by a verb ; 2. That not only the infinitive, but an accusative, or a whole sentence with the infinitive, may be thus used. Sandford.*]

1. *Τὸ in the nominative* : To spit and to blow-the-nose is disgraceful to the Persians. (*Here τὸ answers to our "to" again :*)

To wear-a-sword is a custom which remains ^{pf} (*remains*) *these continentals* ^{art}.

To live not (μὴ) honorably, is a great distress.

Not (μὴ) to learn ^{a 2} *these things, is better (superior-to)* ^{a 2} *than to learn them.*

The circumstance, that we being men should sin, is wonderful.

Woe's (οἱ) me ^{dat} *the being-incensed at one sick is a va* ^{bad} (*bad*).

2. *Tò in the genitive* : * He admonished ^{impf} him to be-careful-of-this (*attend-to the^{scn}*), viz. to be as useful-as-possible (*most useful*.)

A sudden fate (*allotment*) deprived ^{a 1} him of life (*the to live*).

I saved ^{a 1 =} (*rescued-from : without augment*) mortals from going (*τὸ μὴ μελεῖν*) to the house of Orcus.

Nothing is to me more important *than* this (*the^{scn}*) that (*ὥς followed by an accus.*, as noticed in p. 187) I should become ^{a 2 =} as-good-as-possible.

What is more delightful (*happy*) *than* this ^{scn} (*this the*), to be mixed ^{a 1} with the earth ^{dat} ?

Without wisdom (*the to be-prudent*).

They gave-them-these-orders (*proclaimed these^{accnt}*) on-account-of this (*the^{scn}*), that they should not (*μὴ*) break (*loose*) the treaty ^{p1}.

They are-armed-with-a-spear on-account-of (*by-reason-of*) this (*the^{scn}*), that no-one of the citizens should die (*die-off*) by a violent (*forcible*) death.

I have written ^{a 1} the motives why (*on-account-of-what*) they broke ^{a 1} (*loosed*) the treaty ^{p1}, on account of this (*the^{scn}*), lest any ^{acc p1} should ever (*at-any-time*) ask ^{a 1} (*seek*) from-what such (*so-great*) a war arose (*was appointed^{a 2}*).

3. *Tò in the dative* : That (*To-the-end-that*) those-of-you-who-wish-it (*the inclined of you*) may yet more disbelieve ^{sub} the ^{dat} fact that I ^{acc} am honored ^{a 1} (*respected*) by the Gods ^{scn} (*deities*).

To-speak of one's (*the peculiar*) benefits is like-rebuking (*similar to the to rebuke*).

By our-being (*the to be*) more experienced ^{nom} we are more daring.

A man seems to differ (*bear-apart*) from the other animals in this (*this the ; as above*), that he longs-for honor ^{scn}.

* [*ὅτι* or *ὅτι* is often understood. The New Testament affords frequent examples of this ellipsis.]

[*οὐ* is used with the infinitive, but never, perhaps, without some negation, as *μὴ, μή τινα, μηδέν* following. *Viger.*]

He stormed-at ^{impf} the Medes ^{dat} on account of this (*the dat that they had-gone-away* (οἰχέσθαι) leaving ^{a 2} (leaving-down him deserted).

They gave-up ^{a 2} (gave-beside) to them those persons on the condition that they should use them ^{dat} justly.

Life is most delightful in the ^aact of-being-wise (to be-wise).

4. *Tò in the accusative :*

I admire (*wonder-at*) this-part-of-your-conduct (*the of you that you are-considerate*).

Thinking that not to stay (*endure*) and fight was safety, but to retreat (*retreat-privily*) as-quickly-as-possible.

To charge (*censure* ^{a 1 m}) to the Gods the thing that we have not (μὴ οὐχί) up-to this ^{sen} time obtained (*done-entirely* ^{pf}) a things whatsoever we pray-for.

Instructed ^{pf} in (*towards*) the-habit-of-wanting (*the to want things in-moderation* (*moderate* ^{sen})).

But do you, on-account-of (*through*) the fact that you are stranger, imagine (*Attic form*) that you will not be injured-
1. *inf. with ἄν* ?*

I am (*have sprung-up* ^{a 2}) incapable of-doing (*the to do ; ἄρ or εἰς being understood*) this against-the-wishes of the citizens.

The article is often omitted before the infinitive :

To die ^{a 2} (*die-off*) is owed by us ^{dat} all. (*That is, Death is debt we all owe.*)

He took it ill (*Say, He had* ^{a 2} *some-thing the dreadful*) to-be dishonored ^{mid} by Pisistratus.

To learn ^{a 2} is-youthful always to the old.

For me to receive ^{a 2} (*take*) any thing and to (*the*) go-without it, rests-with these men.

I put-off the answer (ἀποκρίνεσθαι) to (*unto*) the third day.

Nothing is so good as (*such-as : i. e. τοιοῦτον οἶον*) to hear ^{a 1} (*That is, It is best to hear.*)

* [δέ often stands in the sense of "on-account-of" with the accusative of the infinitive, where in English a suitable casual proposition is put. *Matthiæ.*]

Nothing is so good as (*such-as*) to ask him. (*Here τὸ is supplied.*)

Preventives against-increasing (*i. e.* τοῦ).

Leisure for-marching (*to advance-with-an-army : i. e.* τοῦ) against (*upon*) the Greeks ^{acc.}.

The Etesian-winds are *the* causes (*authors*) of the circumstance *that* the river overflows.

He kept ^{a 2} the Cymæans from-doing these things. (*Toῦ is understood. Though ὥστε may equally well be supplied ; as in some of the sentences above : and in this following, where ὥστε μὴ may be supplied :*)

Trusting ^{Pf mid} (*Obeying*) to the treaties which save you from-dying (*to-die* ^{a 2}).

You have made ^{a 1} the Persians to be free instead-of bond-men ; and to rule all ^{acc} instead-of being-ruled (*to be ruled ; i. e.* τοῦ) by others ^{acc}.

Sometimes the article before the infinitive seems redundant ; as in Ἀλλήσομαι τὸ καθθανεῖν, Τὸ δρᾶν οὐκ ἠθέλησαν, Τὸ προειδέναι τὸν Θεὸν τὸ μέλλον πάντες λέγουσι, Τὸ (*i. e.* εἰς τὸ) μὴ βλέπειν ἐτοίμα, &c. *But in reality it is not so ; and the infinitive in its very nature seems ALWAYS to suppose the article preceding it.*

Sometimes the accusative article may seem to be put for the genitive : but this is very improbable ; and the construction should therefore be made out on other principles :

This prevented ^{a 2} (*held*) them from-pillaging the city.

(*Here ἐσχέ may have two accusatives : " This prevented them the doing so."*)

He dissuaded ^{impf} persons from-learning astronomy. (*Here also may be two accusatives.*)

They are compelled to have-a-care not-to-be-upset by wine ^{acc}. (*But ἐπιμελέομαι is sometimes followed by an accusative ; as in Plato : Τὰ τοιαῦτα ἐπιμελεῖτο.*)

I am the cause (*author*) of-your-answering.

Τὸ may depend in the last example on περὶ, which may be understood in other cases also :

Like to *the* Goddesses except *as-to-dying*.

I will omit nothing in-regard-to-making-enquiries-at whole truth with-respect-to these ^{acc} *things*.

You fought-perseveringly *for* the *circumstance* that should-not-die.

Love (*Attachment*) shall soothe one of *the* daughters & she-shall-not-kill (i. e. $\pi\epsilon\pi\iota$ or $\epsilon\iota\varsigma$) her husband (*bed-fellow*).

Do not ($\mu\eta$) dishonor ^{a 1 sub} me in-regard-to-not-dying you. (*That is, By thinking me unworthy to do so.*)

They did not wish ^{a 1} to do it (*the to do*).

10. *In exclamations the infinitive is used with or without the particle το.*

O the *circumstance* that I, the unhappy, should-have-gone-about (*gone-about*) more (*Attic*) than a thousand stadia ^{acc} way, trusting to a crow!

O the misfortune ^{acc}! O the ^{acc} *circumstance* that-I-should-have-been-sent-for hither! (*Unless $\epsilon\tilde{\eta}\varsigma$ $\epsilon\acute{\upsilon}\chi\eta\varsigma$ on το.*)

O dearest voice (*utterance*)! Ah ($\phi\epsilon\tilde{\upsilon}$)! The *circumstance* that-I-should-hear ^{a 2} (take) the salutation of such a man after so long a time!

The *circumstance* that I should suffer ^{a 2} these *things*
Cicero: "*Hoc vero non videre maximo argumento esse, &c.*"

11. *The infinitive is put after $\omega\varsigma$ and $\omega\sigma\tau\epsilon$.*

Oh-that (*If*) there was-present to me *the* tongue of Orpheus that, having enchanted ^{a 1 acc} the daughter (*damsel*) of Proserpine I might take ^{a 2} you from Hell. (*Παρῆν ἂν may be supplied with $\omega\varsigma$: "By which means it would be present to me, &c."*)

He is said to have been ^{impf} so (*thus*) covetous-of glory (*so-that!*), while (*being*) yet young, he-was-unable-to-sleep.

wakeful) at-night (*the-nights* ^{acc}). (*That is, ὥστε λέγεται ἀγρυπνῆν.*)

You shall hear ^{acc} (*Attic*) all the discourse in a short (*brief*) time (*i. e. in a few words*). The affairs of the Persians have been destroyed-wholly, that it may be allowed me to-say-so. (*“ Ut bo dicam.”*)

... Of the eyes and ears and, that it may be allowed me to-say-so, the whole (*all-together*) body.

That I may take on myself to show ^{acc} it more-at-length, there-is-this (*it has thus*).

... That I may be allowed to liken ^{acc} a small thing to a great thing.

That it may be allowed to me to say ^{acc} (*remark*), summing-up-together.

That (*So-that*) I-may-be-allowed (*to be*) to contrast these small things with great ^{acc} ones. (*Perhaps δοῦναι may be understood before εἶναι.*)

Ὡς and ὥστε are often omitted here, and the infinitive is put absolute :

But afterwards (*after prep*), not to tell ^{acc} (*remark*) the tale in long (*much*) narration, some time intervened ^{acc} and all things were got-ready ^{plup pass} (*made-ready*) by them ^{acc} for-their-return.

To speak ^{acc} summing-up ^{acc acc} all things in one observation...

He was pierced ^{pf}, so to speak, more (*pl. neut. contracted*) than a net ^{acc}.

Ὡς and ὥστε are put with the infinitive in a limiting sense :

As far as it happens that I remember ^{pf pass} well. (*That is, As far as I recollect rightly.*)

As far as it happens that I find-out by-conjecturing (*a. 2. mid. art. Ionic*). (*That is, As far as I can conjecture.*)

As it happens to seem to me.

To all the grave and the frowning, as far as at-least they choose

(or, you choose) to use me ^{dat} as a judge, life ^{art} verily is not but a calamity.

You mean ^{a 1} Iole, as-far-as it may be allowed that I should conjecture (guess). (That is, as I conjecture.)

Herodotus has supplied σοτι : (i. e. ἔξσοτι, licet).

But, as far as it is allowed me to conjecture ^{a 1} (guess), I imagine (think-likely) that there were collected-together ^{a 2} as-many as (up-to) 50,000 (five ten-thousands).

Ὡς is omitted here also :

The Caunians are, as far as it happens to seem to me, indignant.

Ὅσον and ὅσα, "as far as," are sometimes in the place of ὡς ὥστε :

As-far-as it happens that I know (ascertain : pf. inf. short form).

As-far-as it happens to seem to him.

12. The infinitive is frequently put for the imperative, particularly by the Poets.

Fight ^{inf} now against (upon) the Trojans ^{dat}.

To whom ^{pl} do not (μὴ) come-near ^{inf}.

But let it thus become.

This infinitive depends on a verb understood :

Nor (Not-either) wish thou to contend (contest) with king ^{dat}.

Remember ^{pf pass} to retire.

Sometimes the imperative and infinitive are intermixed :

King Jupiter, give (Poët.) to us good ^{art} (virtuous) things, drive-off ^{inf} doleful ^{art} things.

The infinitive stands for the third person also :

If Menelaus kills ^{sub} Alexander, let the Trojans ^{acc} restore ^{a 2 inf} Helen.

Let her (the), having opened ^{a 1 nom} the doors of the sac

house; place ^{a 2 inf} the robe, which seems to-her (ei) to be the most elegant, on the knees ^{dat} of Minerva (Ionic).

And let it occur ^{a 2 inf} to every man, that the-contempt-of (the despise) invaders is manifested by (in) the might (bravery) of deeds ^{acc}.

Before a person dies (ends : a. 1. subj. with àv), one should stop ^{inf} nor call him happy (opulent). (Here δει may be supplied.)

The infinitive is also intermixed with the subjunctive, used imperatively :

It behoves us to forget (place ^{a 2 m} forgetfulness) the-present (the now) wars ^{acc}, and let us go-to ^{a 2 subj} (come-on) all the temples of the Gods with dances ^{dat} lasting-all-night.

The infinitive is similarly used in supplications :

Ye Gods, do not (μὴ) allow that I ^{acc} should suffer (hit-upon ^{a 2}) slavery ^{acc}.

O Jupiter, grant that it may happen ^{a 2 m inf} (fall-out) to me to take-vengeance-on ^{a 1 m} the Athenians.

O Jupiter, grant ^{a 2} (give) that I may revenge ^{a 1 m} the death (decease) of my father.

Sometimes here also the imperative and infinitive are united.

Hence εἶθε, "I wish !" takes an accusative and infinitive. That is, I wish the Gods would allow that &c.

The infinitive is sometimes defective, as after μέλλω, "I am about to :"

And they were about ^{a 1} to throw him into Cæada ^{acc} whither they had been wont (plup. mid. of εἶω) to throw (to throw-in) evil-doers.

They desolated (κορθεω) some (art. with μεν) of the cities, others (art. with δε) they were about to desolate.

13. Εἶναι is frequently used, by Attic authors, where it is thought to be redundant ; especially with ἐκὼν. Thus in Thucydides : Τὸν δὲ ἀγῶνα οὐκ ἐν τῷ πόλεμῳ ἐκὼν Εἶναι ποιήσομαι. Here ὡς, ὥστε,

may be understood : " I shall not engage in the bay, (so at least as) to be willing (to do so). "*

They will not do *this*, so at least as to be willing.

From-whence the soul does not retire ^{mid} so as at least to be willing to do so.

They would endure (*opt. with àν*) the-whole (*whole the*) danger, and so too as to be willing.

This-Cadmus (*The Cadmus this*) went ^{a 2} (*withdrew*) to Sicily ^{acc} of-his-own-accord (*i. e., under the circumstances that he was willing*) and no-danger-having-come-upon-him, but solely from-a-feeling-of justice.

Εἶναι is thought redundant in other cases : - But that εἶναι should be put in merely ' *elegantiae causâ* ' is not to be supposed. At all events, there must have been an original reason for its insertion, which might afterwards have not been always adverted to by the writer :

They-advised-them-not to prepare a naval-battle, but assured them that the whole-matter (*all-together neut*) was *this*, † not-even to raise-against them their hands, but, having forsaken ^{a 2} the Attic territory, to colonize some other.

As-far-at-least-as-regarded-him (*The neut acc at-least upon him dat to be*) you were saved ^{a 1}. (*That is. περὶ τὸ εἶναι εὖ εἰσίνω.*)

As-far-as-these-were-concerned (*The neut acc upon them dat to be*), you were placed ^{p f p 1} in the most terrible dangers. (*Reiske, says Reize, here improperly supplies κατὰ or διὰ. Yet something of the kind must be supplied.*)

To-day-at-least.

With-respect-to-this.

With-respect-to-you-at-least.

* [ἐκὼν εἶναι non est simpliciter sponte sed quantum quis sponte quid faciat. Οὐδὲ μὴν φλοῖς γε, οὐδὲ ξένους ἐκὼν εἶναι γέλωτα παρεχέεις : Xen. Cyr. II. 2, 15. ut id quidem sponte facias, (*by choice ; if you can help it.*) Hermann.]

† Schweighæuser translates it : " Qui, apparatus navalis pugnae dissuadentes, summam rei in eo verti contendebant, ut ne," &c.

14. *Πρὶν ἢ,* and πρὶν, take an infinitive.*

I do not think (*conceive*) *that* you ^{pl} ^{acc} will desist before-*that* one-of-the-two falls ^a ². (*That is, before that THIS HAPPENS THAT one of the two falls.*)

Tremor took ^a ² your (σφῶν) limbs before you saw ^a ² (*beheld*) the fight (*war*). (*That is, before IT HAPPENED TO YOU THAT you saw the fight.*)

Πρὶν is repeated : (generally by Homer.)

Neither will Apollo restrain *his* heavy hands *from* the plague ^{acc} before (πρὶν . . . πρὶν) Agamemnon restores ^a ² the girl to *her* dear father.

Πᾶρος (poetical) is used as well as πρὶν :†

How (*As*) I-wish-that a storm ^{nom} had gone ^a ² ^{inf} (*with-drawn*) bearing me forward, before (πᾶρος) these things ^{acc} (*deeds*) had happened ^a ² ^{inf} (*become*). ('To bear forward,' is *πρὸρῆσαι*.)

15. *Sometimes with an infinitive a word must be supplied from a preceding proposition.*

But the Lacedæmonians made ^a ² ^m (*placed*) a law contrary-to-these-regulations of the Argives : for they made a law that, though not wearing-long-hair before this time, they should wear-long-hair from this time.

Sometimes an infinitive requires a word to be supplied which is the opposite of the preceding one :

The law commands (*impels*) the same (Join "the same" in one word) thing always, not permitting any (no) band (*concourse*) of men to fly from a fight, but commanding that, remaining in the

* *Πρὶν* seems to be a comparative, and to answer to *πρότερον*, PRIUS. *Πρὶν ἢ*, prius quàm.

† [But when *παρος* is not used in this sense, equivalent to the Latin *priusquam*, it may be employed as an adverb; and sometimes as a preposition, in different constructions, both in *Homeric* and *Attic* poetry ; thus, *Νῦν δὲ παρ μέν ακουσον, ἐπεὶ παρος οὐ ποτ' ακουσας*. Hom. Od. 2, 325. Sandford.]

ranks (*order : singular*), *they* should vanquish or perish (*utterly-perish*).

The Athenians changed-their-decision, *decided now* not ($\mu\eta$) to make ^{a 1 m} an alliance *with the* Corcyreans.

PARTICIPLE.—III.

1. *The verbs to 'hear, see, know,' take another verb in the participle. The rule is here the same as with the infinitive : "If the subject of the participle be the same as the subject of the other verb, the participle is put in the nominative : If it be the same as a preceding noun in the genitive, dative, or accusative, the participle is in the genitive, dative, or accusative respectively."**

I heard ^{a 1} him ^{acc} reasoning about friends ^{acc}.

When (*with $\alpha\nu$ postfixed*) he hears ^{acc} (*hearkens*) from any-one ^{acc} of Orestes ^{acc} coming ^{ut}.

We-should-not-hear more pleasantly *the* sound (*noise*) of a harp than *the news that the* Cyclops ^{ind} had-perished (*been ruined : Attic pf. mid. part.*):

And now I see (*mark*) that-I-err (*sinning-thoroughly acc*). (*That is, Erring I perceive it. Εξαμαρτάνοντα would mean that ANOTHER erred. The difference is manifest in the succeeding example :*)

The commanders of the Athenians saw ^{impf} (*marked : with ϵ prefix*) that they themselves did not succeed ^{nom part pr} (*go-*

* [The participle is put with a verb in the same manner with the Latin infinitive, when it is simply the object, not the end or purpose, of the verb that is to be expressed. Thus, in the proposition, "I command you to write," the infinitive expresses the end or purpose of the first verb. On the other hand, in the propositions, "I saw him fall, I heard him say, scio me esse mortalem," the infinitive expresses merely the object of the verb; and, therefore, in such propositions the Greeks use the participle after the verb. In this situation, the case of the participle is determined in the same manner as the case with the infinitive, and the reciprocal pronoun is generally omitted with it also. *Lockhart's Greek Idioms.*]

right) in their (the) attempts, and that the soldiers were relieved ^{acc part pf} at the staying ^{dat}.

You see (look-on) me ^{acc} going (creeping).

They know (are-familiar-with) that they are brought-up ^{a 2 part nom} (nourished) in sundry calamities.

Knowing (σίδεσκ) that-they-would-not-have-been-able ^{nom}.

But know (contracted form) that you shall suffer (pay ^{nom sc m} ^{acc}) a deserved punishment (recompense).

Know (as above) that you are ^{part nom} troublesome.

Know (as above) that Creon will come ^{part acc} to you for-the-sake of these things.

Philip is-not-ignorant that he says ^{nom part} these things not justly (just).

You are-conscious (know-with ^{pf mid} : with contraction ; and addition of *θα*) that you are ^{nom part} not faithful-in-your-oath towards me.

When *ἐνσείω*,* *ἐνσείδημι*, *συγγινώσκω*, take the dative after them, then the participle is of course in the dative :

I was-conscious (*ἐυνήδεν* ; i. e. *ἐυνήδεν*, *ἐυνήδεσκιν*) that-I-knew (to myself knowing) nothing. ('To know' is here *εἰσίσταμαι*.)

We are-conscious (know-with ^{pf mid}) that-you-were (you ^{dat pf} being) most eager at-the-beginning-of (by) this ^{acc} present war ^{acc}.

We forgive ourselves ^{dat} not having-done ^{a 1} rightly.

2. The verbs also to 'perceive, discern, consider, observe, experience,' take a participle. These are allied to those of seeing and knowing :

Whom soever I (*ἐγὼν*) shall perceive willing to sculk apart-from the fight ^{acc}.

He will discover ^{mid} (learn-from) that he has erred ^{a 2 part nom}.

*[With this verb the participle is put either in the nominative, because the same subject is contained in the persons of the verb, or with relation to the dative of the accompanying reflexive pronoun, in the dative. *Μακρίν*].

I perceived ^{a 2} (= *noticed*) *that I was* incensed ^{acc f m} without-reason.

Having perceived ^{a 2} (= *noticed*) *him to-be-angry* ^{part acc} with (*towards*) his (*the*) mother ^{acc}.

Have you ever (*in-any-way-at-any-time*) observed ^{pf pass} (= *noticed*) me ^{acc} either bearing-false-witness or doing any other unjust thing? (*The interrogation is not expressed.*)

I perceive (*find*) *that this* ^{f m} alone will-be (*av with a. 2. part. of γινωμαι*) the turning-off of the impending evils.

I perceived (*was finding*) *that-I-could-accomplish* (*fut. part. mid. with av*) this in-no-other-way.

Also the verbs to 'show' (i. e. to make to SEE) or to 'hide:'

I will show (*reveal*) first ^{acc neut pl} that-I-am wise, then (*after that*) *that I am* prudent, lastly *that I am* a great friend to you.

I will show (*reveal*) *that she does not* (*μη*) say ^{acc part} just things.

Has time ^{art} neither evidenced ^{a 2} *these* hopes to be futile?

Your eye argues you ^{acc} to be-kindly-disposed.

He is found-out (*taken-in-the-act*) to be bad towards his friends.

Whoever (*Who*) appears-clearly (*subj. of φαίνομαι with av*) to do ^{part} well to his-former-friends, it is clear *that he* will do-well-to ^{part} his-future-friends also.

Having learnt ^{a 2} that-the-death-of-Smerdis (*the of Smerdis death that*) was kept-from-being-known ^{opt impf} (*hidden*) to-have-taken-place (*a. 2. m. part. nom. of γινωμαι*).

3. *Also the verbs to 'recollect, forget,' which are connected with those of knowing :*

He remembered ^{plup pass} having said ^{a 2} (*remarked*) &c.

He (*οἷε*) suddenly forgets (*forgets-about*) *that he is*-sad.

*All these verbs are frequently followed by ὅτε** The verbs to 'remember' take also ὅτε, 'when' :

* "Both constructions are united by Thucydides, 4. 37, in an anacol.

I remember ^{P'} ^{P^{acc}} also this, when to (*the^{acc}*) rule well seemed ^{im^{P'}} to me to be an enormous work.

Do you not remember ^{subj} (*call-to-mind*) when you were hanging (*suspending* ^{P^{acc}}) from-on-high? (*Express the interrogation by* ^q: *which however may mean "verily."*)

'If you mention,' says Porson, 'at once the thing and the time it took place, that is more than if you mention the thing only.' So *that* ^{ors} seems to include ^{ors}. Οἶδα, ἀκούω, λέγεται, &c. also take ^{ors}.

4. The verbs also to 'overlook, disregard, permit to happen,' take a participle. These are opposed to those of observing:

It is necessary for them not (^{μη}) to overlook (i. e. pay no heed ^{to}) the wall building-by-their-side (*building-beside* ^{P^{acc}}).

Do not (^{μη}) see ^{a 2 subj} (*behold: i. e. behold without heeding*) me killed (*having died* ^{a 2}) by the citizens ^{scn}.

To bear-to-see-without-hinder-ing-it their (*the of them*) territory being laid-waste.

Will Jason put-up-with *this, that* his sons should suffer ^{part} these things?

Minerva will not endure (*bear-with*) being conquered.

They assert *that* the son of Alcmene endured ^{a 2} (*tolerated*) being sold ^{a 1 P} (*πικράσχω, fut. πράσω*).

I am-not-contented (*not content-myself*) with living ^{nom} on these ^{acc ut dat} terms.

Bear-with thy lot ^{scn} (*deity*) being changed (*metamorphosed*). (*That is, the change of thy lot.*)

Connected with the last sentences are those where participles follow the verbs to 'persevere, continue'; and the opposites to 'be tired, leave off':

I have persisted ^{P'} ^{P^{acc}} in doing nothing unjust.

then: Γνοὺς δὲ ὁ Κλέων καὶ ὁ Δημοσθένης ὅτι, αἰ καὶ ὁ Κοσομοῦν μᾶλλον ἐνδύσσουσιν, ΔΙΑΦΘΑΡΗΣΟΜΕΝΟΥΣ ΑΥΤΟΥΣ ὑπὸ πῆς σφετέρης στρατιᾶς, ἔκτισαν τὴν πόλιν." *Matthias*.

They continue (*finish-through*) being-in-peace (*leading the peace*).

I passed-through ^{impf} bloody (*sanguinary*) days in waging-war.

Leave-off ^{a 1 m} (*Desist*) talking-nonsense.

He left-off ^{a 1} (*put-by : Poët.*) crying ^{a 1}.

I omit (*lack*) saying ten-thousand other *things*.

To make-to-cess any-one *from* talking (*prating*).*

Do not (*μη*) tire ^{a 2 sub} in doing-well-to a friend.

The stranger was assiduous *in* beseeching.

He was-urgent ^{impf} *in* saying these *things*.

Deioces ^{acc} was constantly (*constant*) being talked-of (*cast-before*) and extolled by every man ^{acc}.

He was full of anger. (*Say, He was crammed being incensed.*)

Connected with the last verbs are those of being beforehand and behindhand in doing any thing :

You have-said ^{a 2} (*given-out*) that I am-the-first (*begin*) in insulting ^{acc} you. (*That is, that I do so without provocation.*)

Perform ^{a 1} the things-which-remain, in-order-that every-one (*any*) of the barbarians may in-after-time be-cautious ^{sub, mid} (*guard*) not (*μη*) to be-the-first (*begin*) in doing furious deeds against (*to*) the Greeks ^{acc}.

But my (*the*) spirit (*soul*) already appears to fail ^{a 2} from-the-part-where, as it-is-reasonable *to suppose*, it begins (*commences*) failing to all.

He is emulously-desirous not-to-fail *in* doing well *to* those-who-do-well-to ^{acc} (*the doing-well-to*) himself.

Εοικα (*I seem, I am like*) takes an accusative or a dative of the participle :†

* [*Πάσθαι* has almost always a participle ; seldom an infinitive. . *Viger.*]

† [*εοικεῖν*, "to appear," takes the infinitive ; but when it signifies also "to resemble," it may take the same action, which is otherwise in the *infinitive*, in the dative of the participle. *Matthiæ.*]

He seems as-if-he-were-going-to-sacrifice-for-the-success-of
(*sacrifice-for* : *nom. part. fut. mid.*) his (*the*) versifying ^{acc}.

You are like one-who-thinks ^{dat} that luxury and costliness
are happiness ^{acc}.

Sometimes with the verbs of this Rule the participle ὦν is omitted :

Know (contracted) that you are safe.

I will show you to be bad.

Who can-be-found (*a. 1. p. opt.*) so (*thus*) envious as-to-sup-
pose &c. ?

5. *Sometimes, when the subject of the participle and of the fore-
going verb is the same, the participle is put in the accusative instead
of in the nominative :*

I am aware that I (*myself*) am-not-always-mild (*do not cleave-
steadfastly-to the mildness* ^{dat}).

*The verbs mentioned in this Rule sometimes takes an accusative.
As* ἴσθμι, οἶδα, ἐπίσταμαι* γινώσκω, συγγινώσκω, πυνθάνομαι, αἰσθά-
νομαι, ἀνέχομαι, παύω, δῆλόν ἐστι, &c. :

Know (contracted) that I will-not-speak (μὴ σπεῖν) falsely.

6. *The verbs λανθάνω and φθάνω take a participle.*

1. *Λανθάνω is properly ' I escape the notice or observation of' :*

We differed nothing from our children^{acc} without-perceiving
it ourselves ^{acc}. (*Say, Differing nothing* ^{acc} we escaped-the-no-
tice ^{acc}.†)

It did not escape the observation of Amasis that Polycrates

* "In Soph. Antig. 472, εἰκὲν οὐκ ἐπίσταται κακοῖς, means, *knows not how, is not able, to yield* ; and the infinitive is regular." *Matthiæ*.

† [The sentence given above may be better understood by attending to the following remark : "Λανθάνω is often joined with a participle ; when the latter may be translated as if it had the same form as the part of λανθάνω with which it is joined, and the former by *secretly ; without discovery or observation.*" *Viger.*]

was very fortunate. (*Polycrates* ^{art} did not escape-the-observation-of ^{impf} *Amasis* ^{art} greatly prospering ^{nom}.)

Themistocles ^{art} had-these-things-unknown-to-others (*escaped-notice* ^{impf} *having these* ^{neut}).

It was difficult *for* them ^{dat fem} to escape-being-known-to-have-stolen (*escape-notice* ^{a 2} *having stolen* ^{a 1}) the-garments (*Join these two words*).

Does it not-therefore seem to you to be advantageous that-we-should-consult-about-these-things-in-secret (*the* ^{neut acc us} *to have escaped-notice* ^{pf mid} *consulting-about these* ^{neut}) ?

Every thing was burnt without being perceived. (*Say, All* ^{neut pl} *escaped-notice* ^{a 2} *been burnt-downright* ^{a 1 p}.)

I was ignorant that there is no Jupiter. (*Jupiter* ^{art} *had escaped-the-observation-of* ^{mid} *me* ^{acc} *not being* ^{nom}.)

If a man should wish ^{opt} to be-serious ^{pf pass} always, and not to unbend himself by-turns into mirth, he-would-insensibly-become-mad (*he would-escape-the-observation-of* ^{a 2 opt} *with* ^{acc} [*himself*] *being mad* ^{a 1 p nom}).

Cræsus ^{art} was-unconsciously-supporting (*was escaping-the-observation-of* [*himself*] *supporting*) the murderer of his (the) son.

Unawares ^{a 2} he fell (*fell-in* ^{part a 2}) into the midst ^{acc} of the enemy ^{acc pl}.*

Λαυθάνω is often put in the participle :

He leapt (*plup. pass. without augment or aspirate*) from the wall unnoticed (*having escaped-notice* ^{a 2}).

Instead of the participle, *ὄς* is used :

Neither did Jupiter escape-the-observation-of ^{a 2} Ajax, when he gave ^{impf} (*Poët.*) victory to the Trojans.

2. *Φθάνω*, *φθῆμι*, &c. are properly,† 'I come before, am before, I

* [Virgil in *Æn* : II. 377, has imitated this construction ; *sensit medios delapsus in hostes*.]

† Hermann makes the proper meaning of this word to be 'I leave off. *Buttman* makes it to be 'I put off.' Neither of these will be readily conceded. *Φθάνω* or *φθάνω* seems to be for *ἀφθάνω*, (as *κτάσθην* for *ακτάσθην*).

precede, get before, anticipate; hence it often conveys the idea of "*rapidity of action or ease.*"

The Scythians anticipated^{a 1} the Persians in coming^{a 2 m} (coming-from) to (upon) the bridge^{a 3 c}.

Your (pl.) city would long (much^{ne ut a 3 c}) precede (opt. of φθάω with κε) this event by being overthrown. (I. e., It would be overthrown long before this happened.)

They anticipate ("are-beforehand") their enemies in making-war (warring).

They anticipate seizure by flying^{a 3 m}. (I. e., They precede all others by flight; or, They leave all other things and fly before doing any thing else.)

The opt. of φθάνω with οὐκ and αὖ is sometimes employed to signify the certainty of some future event:

Will you not anticipate (opt. with αὖ) all other things in telling (speaking) me? (i. e. Tell me immediately.)

Will you not anticipate (as above) all other things in performing this?*

Canst thou not make haste (opt. with ἄν οὐκ ἄν) to invest (hiding-with) thy form (frame) with these (dat. of the art. joined with δε).

Sometimes the interrogation is neglected, as in Eurip. Orest. 924, Εἰ γὰρ ἀρσένων φόνος ἔσται γυναιξὶν ὅσιος, οὐ φθάνοις' ἐπ' ἂν Θνήσκοντες, ἢ γυναιξὶ δουλεύειν χρεών. But either the interrogation was disregarded by the expression becoming idiomatic, or the interrogation must be supplied in such passages.

Φθάνω with the participle of a verb may be often rendered in English by that verb :†

from ἀπτομαι, a. 1. p. ἤφθην, ἀφθην, I touch. So that φθάνω πρὶν is, I touch a thing before another does.

* The Editor of the Remarks on Matthiæ thinks this a wrong explanation, and says that the interrogation has no place here. Brunck supports the interrogation, and is undoubtedly correct.

† [By a reverse of construction the participle of φθάνω itself is often joined with some other verb, the sense remaining the same; as, ἀνέκλεσας, με φθάσας, you opened before I could knock. Note to Viger.]

The infantry ascend (*precede having ascended* ^{a 2}) the hill before ^{adv} the Syracusans ^{acc} came-up ^{a 2 m inf}.

They-were-banished from the island, before (*before* ^{adv} than) the Goddess ^{acc} became ^{a 2 inf} mild to them.

You-would-be-enslaved before (*ἢ : i. e. πρότερον ἢ*) any-one ^{acc} of us heard ^{a 2 m inf} (*learnt-by-enquiry*) of it.

Πρὶν seems to be understood in the following sentence :

The Lacedæmonians did-not-hear-of the war ^{acc} round (*about*) Attica ^{art}, before also neglecting ^{a 1} (*not-caring*) every-thing-else (*all the other* ^{sen}) they were-come to-succour (*warding-off* ^{fat nom}) us ^{dat}. (*That is, On hearing it they immediately came to succour us.*)

Φθάνω, 'I come before, prævenio', means also, 'I prevent' :

She scarcely prevents herself from-falling on-the-ground, by falling-into (*falling-in* ^{a 2}) her chair ^{dat} (*thrones*).

Φθάνω is put in the participle, like λανθάνω :

If (*If-altogether*) he might wound ^{a 1 sub} him first (*a. 2. m. of φθῆμι : i. e. having anticipated him*).

It was (*became* ^{a 2 m}) in my mind to say ^{a 1} (*remark*) these things which (*whatever*) you, anticipating ^{a 2} (*φθῆμι*) me, advance ^{p1} (*bring-forward*).

Φθάσας is thus peculiarly used by the Attics.

The infinitive is also found after Φθάνω :

Who knows (*has ascertained* ^{pf mid}) if Achilles may-be-first-struck by my spear (*wooden-spear : dat. poet.*) so as to lose ^{a 1 inf} (*ruin*) his life (*spirit*) ?

A depraved man might-perhaps-die (*i. e. might perhaps anticipate so as to die*) before he was punished (*gave* ^{a 2 inf} *compensation*) for his misdeeds ^{sen}.

7. Τυχάνω, 'I chance, happen,' takes a participle.

It behoves me to say to you ^{acc} the things which I am-chancing to think-of.

About (*As*) fifty heavy-armed-men chanced ^{a 2} to sleep in the market-place.

He said (φημι) *that he happened* ^{a 2} then to be (being, Ionic) with (together) Damaretus.

So also κωτίω, (poetical) 'I chance, happen' :

See (Mark) whether (μή) he happens ^{a 2 b} to-be-lying (a. 1. part. p. of κατακλίνω) asleep ?

The participle ὢν is frequently wanting in this construction :

If any-one of the spectators happens to be well-disposed to us.

Although (If) I chance to be old, the strength (powerfulness) of this territory has not grown-old ^{p f}.

Dwelling amidst which laws ^{ε c a} they chanced ^{i m p f} to be the most-fortunate of the Greeks.

He happens to be now in the fields.

These verbs stand also in the participle :

To give ^{a 2} the thanks which (with περ postfixed) I promised ^{a 2}, chancing to do so.*

He was near as-he-chanced (chancing).

8. *The participle is often used for the infinitive. Thus, instead of the sentence Εὐμφορόν ἐστι ταῦτα πραχθῆναι, 'It is convenient that these things should be done,' the Greeks say also :*

These things are convenient to be done (being done ^{a 1}).

Thus also :

It is better for us to war (warring).

The ^{dual} guards are competent to prevent (preventing) it.

The city will not allow them ^{dual} to transgress (transgressing) the law.

The participle is put after verbs which properly require the infinitive :

If they will endeavour ^{mid} (Ionic) to make-an-attack ^{a 2} . . .

* Brunck explains it as an hypallage for εὐτυχὸν ὑποσχομένους. [Porson differs from Hermann here, taking τυχεῖν to mean, *if I obtained what I asked*. Sensus est, *quam promisi si ipse a Theseo id quod peterem consequeretur*. Note to Viger.]

I do not refuse to die (*dying* ^{a 2 fem}).

They made *them* to be dishonored ; and *with* such a dishonor ^{acc} (*degradation*) that (*so-that*) they-could (*κυρίους εἶναι*) neither (*not-either*) rule ^{inf} nor (*not-either*) buy ^{part acc} any thing or sell ^{part} any thing.

"Most of these verbs," says *Matthiæ*, "in the places where they are joined with the participle, seem to be considered as independent verbs, not requiring the addition of their reference to complete their meaning, and the other verb as an accessory definition of the same, not as the necessary result of them."

The participle is put for the infinitive also after the verbs to "say, announce" :

You were announced ^{a 1} to be mad ^{a 2 p part} . ("as being mad").

He speaks-out intelligibly that his companions (*allies*) are-perished ^{pf mid part} (*ruined : with redupl.*).

A report went-through ^{a 1} (*rushed-through*) the army that your daughter was come (*come-from : pf. pass. part.*). (*Here εἶναι may be understood.*)

9. Participles in one part of a sentence often depend on a verb in another part of it.

She-who-was-queen next-to (*second* ^{neut acc}) her son, she whose (*the* ^{dat fem}) name was Nitocris,——and she (*this*) was (*having become* ^{a 2 m}) more sensible than she-who-reigned ^{scn} before——left ^{a 2 m} the monuments (*records*) which (*the*) I will commemorate. (*The principal verb ελίπετο extends its influence to the parenthesis.*)

The Corinthians promised ^{a 1 m} (*received-up*) their (*the*) aid (*punishment*) both in-accordance-with (*according-to*) justice ^{acc} (*the just* ^{neut}), and at-the-same-time from hatred ^{dat} (*hate*) of the Corcyreans, because they neglected ^{impf} them ^{scn}, being ^{nom} a-colony-of-theirs (*colonists*) ; for neither (*not-and*) did-they-give (*giving*) them the usual prerogatives (*contracted*) in the common

assemblies of all the people, nor (*not-and*) (Here διδίντες depends on παραμύθων repeated.)

In dialogues, the answer of one speaker is often united to the words of another by a participle :

I will go-through ^{pr} each thing in-order, having begun ^{a 1} from the first.—Do so, having shown (*revealed* ^{a 1}) at-least first what you have in your (*the*) left hand.

We-have-insensibly-purged the city.—Being-prudent for-smooth (*at-least*) we did so, said-he.

In numerous cases, particularly in writers of an involved style, the participle is put for the finite verb through mere negligence or inadvertence.* [St. Paul uses the part. thus in Rom. v. 11.—xii. 9, 16. Phil. iii. 4. Heb. viii. 10.—xiii. 5.]

10. Several participles are frequently placed together without a conjunction : particularly in poetry.

Him (*The*) she found ^{a 2} sweating, busying-himself about his bellows ^{acc}, earnestly-engaged. [*The conjunction, if inserted here, would represent these verbs as three separate actions.*]

When *οι* with the participle of a verb is turned by 'those who —', the same verb is often put as a finite verb as well as a participle.

Saying what, did those-who-calumniated (*the calumniating*) calumniate ^{impf} ?

The path ^{acc}, by (*through*) which ^{acc} those-of-the-Grecians-who-were-taken-captive at (*in*) Thermopylæ were taken-captive ^{a 1}

They say (*assert*) that those-who-did (*the doing*) these things did ^{impf} them being overpowered (*worsted*) by pleasures ^{acc} or by pain.

In other cases also, a verb and a participle of the same verb are put together :

* [Videor mihi posse contendere, participium, nisi ubi aut casu absoluto ponatur, aut verbum *επι* (idque plerumque, nisi semper, in presentis tempore) intelligi possit, rarissime poni pro verbo finito. Hermann.]

Were-we-to-affirm *that* all the inconsiderate are-mad, we should affirm (*opt. impf. with àν*) rightly.

What knowledge having obtained ^{1 1}, should we have obtained ^{1 1 m opt} it rightly? (*Put àν before "having obtained."*)

Seeing they do not see.

Obeying I with-difficulty (*or hardly*) obeyed ^{1 1} ("To obey" is ὑπακούειν.)

.... Unless (*Provided-not*) fleeing me you flee ^{1 2 sub} (from) into the air.

We may here notice ἐφη λέγων in Sophocles, and λέγει φάς in Herodotus.

11. The participle, in the sense of the relative with the finite verb, is sometimes referred to an infinitive. This construction is imitated in Virgil, *Æn.* xi. 383, "*Proinde tona eloquio, solutum tibi.*"

He persuades Orestes ^{acc} to kill ^{1 1} his mother; *an action* which-carries (*bearing ^{acc} out*) with it a good-report not-amongst-all.

12. The participle in definitions of time is often joined with αὐτίκα, εὐθὺς, μετὰ, ἄμα; the latter with the dative.

The Greeks say-of Bacchus that *when* born ^{1 1 m} Jupiter sewed ^{1 1 m} him up immediately (*on-the-spot*) in (*into*) his (*the*) thigh. (*To 'sew-up' is ἐνράπτω.*)

When born ^{1 2 m} we immediately saw ^{impf} (*marked: with Attic prefix*) and heard.

Necos left-off ^{1 1 m} (*desisted*) digging *this ditch* in-the-midst. Say, *in-the-midst* digging left off.)

While-you-were-speaking (*You ^{sc} saying*) mean-while a voice (*language*) came (*became ^{pf mid}*) to me. (Λέγοντός σου is governed by μετὰ: or it is the genitive absolute, of which more hereafter.)

The next summer ^{sc}, immediately with the spring (*together*

with the spring ^{dat} immediately commencing), they were compelled ^{a 1} to fight-a-naval-battle ^{a 1}.

As-soon-as-the-horse-had-done-this (Say, *At-the-same-time-with* the horse ^{dat} having-done ^{a 1} this). . . .

13. The participle is often put alone, ^{εἰς} ('a certain person') being understood.

There came ^{a 2} certain persons bringing (leading) goods (riches) from (from-beside) the Indus ^{acc}.

I was-distant ^{impf} (was-absent) as-far-as (so-far-as) a person can-bawl.

Nor (Not-and) is it fitting that a person under (using ^{pf}) such a calamity ^{dat} should go ^{inf} (go-on) to persons-of-like-age-with himself ^{acc} who-are-in-a-state-of-happiness.

So ^{εἰς} is understood :

If he thinks that he has suffered ^{pf mid inf} at-my-hands any think in word ^{pl} or (and-whether) deed ^{pl} leading (bearing) to mischief ^{acc}, there will not be any longer to me a desire (regret) of life.

14. The following constructions of the participle of ἀρχεται are observable.

I imagine that the-greater-part (the many) of those-who-hear (the hearing) me still object, beginning ^{a 1 m} with (from) Thrasy-machus (that is, and particularly Thrasymachus.)

As I said ^{impf} in the beginning of my discourse.

You affirm that your-resources are great, so-that you want ^{inf} (require) nothing ^{acc} (not-any-thing), beginning (a. 1. m. neut. acc. pl.) with (from) the body, ending with (unto) the soul.

There are good things to those-who-dwell-in that ^{art} contingent; beginning (a. 1. m. dat. pl.) with (from) gold, there are to them silver and brass and variegated raiment (clothes ^{sing}) and slaves.

In the beginning and to (through) the end ^{sealt}.

15. Τσλευτῶν, "now settling the matter," is used for "at length."

At-length I-went.

At-length, having taken ^{a 2} a book, he departed ^{a 2}.

At-length, they imagine *they* have become ^{inf p mid} most-wise ^{aem} persons.

16. Where we would say, 'He brought it and gave it,' the Greeks say, 'Bringing, or having brought, he gave it.' This idiom is perpetual.

Hector bringing gave ^{a 1} him a sword.

Leading a horse, he put ^{impf} (Ionic) it in the hands of Menelaüs.

Having made-haste ^{a 1} bind (you shall bind ^{duat}) him.

Having come ^{a 2} (arrived : contracted) learn.

Hector having lifted ^{a 1} a stone was carrying (bearing) it.

Having taken ^{a 2} one, batter ^{a 1} him with a stone ^{dat}.

17. Verbs of motion are accompanied with ἄγων, φέρων, &c.

I am-come bringing these things.

He came ^{impf} leading two-thousand heavy-armed-men.

He came ^{impf} having two-thousand heavy-armed men.

18. The verbs 'to be' are used with participles :

I should-have-been (impf. with ἄν) long-ago coming (tending) to you, if we had not (μὴ) seen ^{impf} (λείσσω) Ulysses coming (tending) to us^{acc}.

If these things are-so (having thus).

The Carians showed-how (are the having showed-down ^{a 1} : that is, are they who showed how) to fasten crests on helmets ^{acc} (accus.).

The Pelasgians were persons who-spoke (casting : i. e. sending out) a barbarous tongue.

*He said that he-would-ask (require^{ut inf}) nothing-which-
uld-lead (no-one^{acc} of the pl^{neut} as-many-as^{neut} is bring-
g^{pl}) to dishonor^{acc}. (I. e., of such things as lead &c.)*

*I beg-of you, do not (μὴ) become^{2 m sub} one betraying²
. (I. e., do not betray us.)*

*We Gods are persons who-have-suffered always most horri-
e things. (I. e., We Gods have suffered &c.)*

*Are (ἐπλσν) you one who-has-forgotten me^{acc}, Achilles?
. e., Have you forgot me?)*

19. ἔχω also is used with participles.*

*I do not like (am fond-of) having concealed¹ it in my house
bode) to have much wealth.*

*Cræsus^{acc} having subjected^{1 m} under himself^{acc} all the
pers held^{impf} them in that situation.*

Whom^{pl} you have enslaved¹ (active voice) keep so.

*[Inform¹ (i. e. tell) me on account of what (ὅτου) thing^{acc}
ving indulged¹ (made-to-stand) such a fury you keep-it-
t (have).*

*They affirm that Creon^{acc} having published¹ such things
lds to them.*

Having dishonored^{1 fem} the rites of the Gods, keep to it.

*The last is often translated barely, 'Dishonor the rites of the
ds.' But more seems to be implied. And Matthiæ, after as-
ting that ἔχω with a participle frequently forms only a circumlo-
ion, and after introducing in support of it συμπαραινέσας ἔχω
m Aristophanes, says thus: "Yet here also the idea of PERSE-
RANCE seems to be expressed more definitely than by the simple
b."*

20. What is the ABLATIVE absolute in Latin, is generally the
INITIVE in Greek.

God willing (wishing), envy avails nothing^{acc}.

* [Chiefly with participles of Aorists. Viger.]

The enemy ¹ having been seen ^{2 1} (discovered), the citizens fled ².

These genitives are governed by prepositions understood : signifying 'in the case of,' 'on account of,' &c.

This absolute participle is used in Greek, when the action expressed by the participle does not refer, or does not refer entirely, to the subject of the principal proposition. In the second sentence above, others may be supposed to have seen the enemy besides the citizens.

This also distinguishes the Latin from the Greek. The Latins say, 'Viso lupo, diffugerunt oves'; the Greeks say:

Having seen ² (beheld) the wolf, the sheep (ὄϊες : which the plur. fem.) fled ² (fled-from).

Having heard ² these things he was gratified ^{2 1}.

The Latins were obliged to use these constructions, from want of a perfect participle in the active voice.

In Greek, when the subject is the same in both propositions, the participle is sometimes not put in the case of the common subject, absolutely; 1. In the nominative:

Expelling (Pumping-out ^{nom masc}) only-but-now one wave evils which were in my mind ^{dat} (understanding), another sea (lifts) me behind (from-the-stern) in-consequence of your words.

Shame (Modesty) possesses me, being ^{nom fem} (lighting-me) in this condition in-which I am now. (For αἰδώς μ' ἔχει is the same as αἰδέομαι.)

It appeared ^{impf} to them more secure to hold Ægina, having sent ^{2 1 masc} men-of-their-own-as-colonists. (For σπαλῶσθαι is the same as ἐψηφίσαντο, 'they voted'.)

2. In the genitive:

You-ought (You-owe), as-I-have-anticipated-you-in-doing kind things towards you, to recompense me with kind ^{dat} things.

Just-as-I-was-taking-in-hand to consider-of ^{2 1} the defence ^{acc} I should make before (towards) the judges ^{acc}, my (the) guardian-spirit forbade (withstood ^{2 1}) me.

He affirmed ^{a 2} *that* they would wear ^{acc} *them* out both for other-reasons and because-they-now-ruled-the-sea. ("I wear *them*" is *εστρυχίω*.)

3. In the accusative [used particularly by the Attics]; which arises generally from a change of the construction.

As in Plato: Τοὺς οὖν Ἀθηναίους ἀγανακτοῦντας
 ὑλαζομένοις αὐτοῖς δοκεῖν κράτιστον εἶναι.

A kind of dative absolute takes place often, when the subject is in the dative:

Hippocrates ^{dat} (art.) being about Delium ^{acc} (art.), when it was announced ^{a 1} to him that the Bœotians were-coming-upon-him (come-on), sends &c. (Here *αὐτῷ* is unnecessary.)

Sometimes, in cases where the subject is not the same in both propositions, the NOMINATIVE ABSOLUTE is used for the genitive absolute:

Bad words made-a-loud-noise ^{impf} as they spoke among one-another, guard ^{nom} accusing (reprehending) guard.

The son ^{nom} (production) of Œdipus intending to send to upon) the fire-places ^{acc} of Loxias (i. e. Apollo), in-the-inter-
 and the Argives marched-against ^{a 1} the city.

Who ^{pl nom} having caused ^{a 1 m} a meeting (collection,) Themistocles spoke-first ^{impf} of (out-of) them all. (Themistocles is the fact included in the relative "Who".)

In which ^{acc} you confided ^{a 1}, being some (there-are-some-who) of you children merely (without-art). (The verb refers to all of which *ἐνίοι* form a part.)

Two ^{nom} going-together (coming-with,) the one is-wont-to-think (think-of ^{a 1}) sooner-than the other what-is-advantageous: but if (if-altogether) a person thinks ^{a 1 subj} (thinks-of) alone, his (him ^{dat}) mind is slower and (but and) his penetration is slender.

The DATIVE ABSOLUTE also is used in this case:

The Athenians made ^{a 1} it clear that they were extremely-grieved ^{nom} at the capture ^{dat} of Milētus both-by-many-other-proofs-and-especially when Phrynichus ^{dat} made ^{a 1 part} and exhibited (taught) a drama called the Capture of Milētus, the spec-

tators (*theatre*) fell ^{a 2} into tears, and they fined ^{a 1} him thousand drachmas ^{acc}. (*Here Φρυνίχῳ may depend on the government as ἀλώσει; if we supply ὄντι before "the spectators"*)

These ^{acc} being excluded from the use of the sea and waste by (*down-on*) land ^{acc}, some of them took-in-hand deliver-up (*lead: a. 2. Attic*) the city to the Athenians (*Here the dative may be governed by εἰ.*)

And the ACCUSATIVE ABSOLUTE:

Do not (*μὴ*) wonder (*imperative*), if I prolong *my* discourse (*word*), *my* children ^{acc} having appeared ^{a 2} unexpectedly (*expected neut acc pl*). (*The accusative may depend on πρὸς consideration of.*)

21. *The genitive participle absolute is frequently used substantive understood.*

The thing (*i. e. It*) being manifestly shown ^{a 1} that the power of the Greeks depended-on (*became a 2 m in*) their (*the*) ships have furnished (*held-out-to a 2 m*) three things the most salutary to this same ^{neut acc} object

He went ^{a 2} (*withdrew*) towards (*upon*) Caria ^{acc}, the having been announced ^{a 1 p pl} (*announced-to*) that the Ionian ships (*Ionic*) were-sailing (*sail*) towards (*upon*) them

The thing being (*having, i. e. itself*) thus

Things happening (*becoming*) thus . . . (*I. e., should it happen.*)

If, as-men-went to battle ^{acc}, one (*any-one*) were-able the-mean-while to make ^{a 1} warriors by declaiming-rhetorically ^{a 1 p pnt nom}

The substantive is frequently supplied from the preceding word.

The Lacedæmonians, having first sent ^{a 1} Phrynitis to ^{acc} (*acc.*) to see if there belonged (*are*) to them as-many-as (*ships acc as-many-soever-as*) they said ^{impf}, Phrynitis having brought-back-word ^{a 1} to them that these things were ^{acc} which (*whatever*) they heard ^{impf}, made ^{a 1 m pl} the Chians lie immediately.

My husband being dead ^{αα} (utterly-dead), there-might-be to me another husband. (Πόσις not only occurs in this sentence, but had occurred just before.)

Sometimes, though rarely, the genitive of ὦν is wanting :

Why should any-one observe ^{ορτ mid} (review) the birds (ὄρνις : same as ὄρνιθας) which-make-a-shrill-noise above, who being guides (i. e. under whose guidance) I was-destined ^{impf} to kill ^{αα} my ^{αα} father ?

Here ὦν may be understood. The Latins say in the ablative, *Te duce.*

22. Impersonal participles absolute are put in the accusative (governed by some preposition understood as, κατὰ or μετὰ) ; or, as some think, in the nominative.

It becomes you not to dwell (dwell-in) here, it-being-in-your-power to inhabit (have) a city blessed-by-the-Gods.

When-you-have-it-in-your-power to rule all Asia ^{αα} (the Asia all), will ye choose ^{mid} some thing else ?

Let-no-one-of-you-imagine that we risk danger without necessity (properly, "it not concerning us").

They held ^{αα} Agis ^{αα} in much fault, thinking that, when-the-fortunate-opportunity-presented-itself to them to engage ^{αα} (strike-with) with the enemy advantageously, they had-gone-away ^{impf inf} (ἀπίνμι) having done ^{αα} nothing worthy of the equipment.

If-it-should-so-happen.

Behoving-him-as-it-does not (μὴ) to say the truth (being ^{αα}, Ionic : 'the thing which is'), he says that the way-back is one of three months.

It-being-determined that

It-having-been-determined that

They, by not having succoured ^{αα} ^{αα} them, went-away ^{αα} (went-from) as-it-was-right-they-should.

Verbs, which are usually impersonals, are often used in the same manner, even when they receive a subject :

These-things-having-been-determined-on *by us* ^{dat}. (*But perhaps ταῦτα is περὶ ταῦτα.*)

Nor-any-other-thing-being-a-care to them than

(*Here too ἄλλο may be περὶ ἄλλο.*)

Adjectives, which are used impersonally in the neuter with *ἐστί*, are also so used :

The Syracusans animated-one-another ^{impf}, using not a little shouting ^{dat}, it being impossible to give-a-signal ^{a 1} by any (particular) other ^{dat masc} manner by (in) night.

Do you really intend (*think-of*) to bury him, it being forbidden (*disallowed*) by the city ^{dat} ? (*Ὅν is omitted.*)

Participles also are so used :

It having been written ^p in the treaty ^{p1} that

It having been enjoined ^{a 1 p} (*enjoined-upon*) him ^{dat} to write-up ^{a 1} the-laws (*the laws the*) of Solon, instead-of Solon he appointed ^{a 1} himself *the* lawgiver.

23. The construction of the participle both with the genitive absolute, and referring to a subject preceding, is used in various ways, which must now be noticed.

(1.) As a definition of time ; (in which case it is resolved by *ὅτε*, *ἐπειδὴ*, &c. and the finite verb.)

Which (*Whatever*) things I said ^{a 2} (*remarked*), even when beginning (*commencing*). (*That is, at first.*)

When commencing and throughout he testified ^{a 1} this.

Arrows resounded ^{a 1} on his shoulders ^{acc}, as-he-moved.

It is often preceded by *ἐπὶ*, *μετὰ*, &c. (in marking an epoch in history.)

The Athenians, when-the-Pelasgians-had (*upon Pelasgians having*) the ^{fem} territory now called Hellas, were ^{impf} (*without augment*) Pelasgians.

In the fifteenth (*fifth and tenth*) year ^{dat}, Chrysis-being-priestess at (in) Argos, and Ænēsius being ephor at (in) Sparta . . .

They made ^{impf} other compacts when-Theramenes-was-present (*upon Theramenes being present*).

After-Solon-departed, great vengeance from God seized-on (*took* ^a) Cræsus.

Cræsus ^{art} sent-away ^{impf} these *things* to Delphi ^{acc}, and together-with them (*the*) two goblets (*Ionic*) great in size ^{dat} (*Ionic*). These ^{mas} were removed ^a ¹ about-the-time-that-the-temple-was-burnt.

After-a-fall-of-snow (*Upon snow* ^{dat} *having fallen* ^a ²) it rains in five days (*Ionic*).

To come ^a ² (*arrive*) after-every-thing-is-over (*εἰ with dat. pl. part. pf. pass. of ἐξέρχασθαι*).

(2.) *In assigning a reason :*

They-are-glad *at* being respected.

I am gratified (*delighted*) *with* having seen ^a ² (*seen-into*) you.

They dislike sitting (*resting*) here.

They repented having restored ^{pf} the prisoners.

Be-ashamed-of (*Reverence* ^a ¹ ^m) leaving (*quitting*) your ^{art} father in *his* irksome old-age.

Consider (*Know : contracted*) *it* a favor that-you-are (*being*) unpunished.

You have done ^a ¹ well *in* having come ^a ² (*come-from*).

Ye do-wrong *in* beginning *the* war ^{scn}.

He errs-entirely *in* delaying (*wearing-away*).

They shall not escape-unpunished *in* deserting (*having stood-away* ^a ²). *That is, since they have deserted.*)

They do and say all *things* wishing-to-escape (*escaping : i. e. because they wish to escape*) the trial.

When the participle refers to a different person from the first, then, according to the construction of the verbs, the genitive, dative, and accusative are put :

The Athenians were-very-irritated ^{impf} *at* the men having fled ^{pf} ^{mid} ^{scn} (*fled-from*).

She-would-not-be-glad *at*-his-coming.

He was grieved ^{impf} at the Greeks ^{acc} being subdued (brought-under) by the Trojans ^{dat}.

I was delighted ^{pp} (gratified) at your (you ^{acc}) speaking well-of my ^{acc} father.

I am-glad-at your (you ^{acc}) succeeding.

Our (The to us) crews have been ruined ^{pp} (corrupted), and are still now being ruined on-account-of (through) this ^{acc}, viz. the sailors being destroyed (destroyed-utterly) by the cavalry ^{acc} of the enemy

*Verbs of motion are thus accompanied by participles :**

Raising-up with-a-view-to-give-advice.

I have undertaken ^{pf pass} (hurried) to teach ^{fut} you.

He sends me to you bearing these letters.

They went ^{impf} (withdrew) announcing-round-about to the different countries that-they-must-assist (succour ^{acc}).

That, which (the) is to me the greatest wonder (Ionic) of all the things in this ^{scm dat} country, at-least next-to (after) the city itself ^{acc}, I come (arrive) now to mention ^{fut}.

(3.) *In restrictions. Here the participle is attended by some particle : (as, και, καιπερ, ομως, περ.)*

I think (conceive) that Hector even though ardent will abstain ^{mid} (hold-off) from the fight ^{scn}.

Thinking (Imagining) that bad ^{acc} things are good, or even though being-of-opinion (γινώσκω) that they are bad, do they nevertheless covet them ^{scn}?

Possessing (having obtained ^{pf pass}) all these ^{scut} means of defence, nevertheless they are injured. (I. e., Though they possess.)

I supplicate you, even though being a woman, nevertheless I supplicate you.

The four-hundred were gathered-together ^{impf} (collected) at (ες, i. e. ελθόντες ες) the senate-house, even though thrown-into-

*[The future participle most commonly follows verbs of motion. Dunbar.]

confusion^{P'}, nevertheless *they were gathered together*. (Here $\epsilon\mu\omega\varsigma$ is put before $\kappa\alpha\iota$.)

Do not ($\mu\eta$), honoring (*respecting*) the Gods, then (subsequently) pay-no-regard-at-all-to the Gods^{acc}. ($\epsilon\iota\tau\alpha$, says Brunk, is here put for 'nevertheless.' It may however be translated 'then,' $\epsilon\mu\omega\varsigma$ being supposed: and then this sentence belongs to No. 1. Similar to this is the following:)

Having laid-down^{acc} (put-under) that to-attend-to-one's-own-affairs (the^{acc} to do the^{pl} *acc* of oneself) is prudence, he then (after-that) affirms that nothing prevents those-also-who-do (also the doing) the things of others^{acc} from being-prudent^{impf}.

(4.) To express a condition:

Agamemnon will-give (gives) you gifts if-you-cease (a. 1. part. of $\mu\epsilon\tau\alpha\lambda\eta\gamma\omega$) from your wrath.

I would go (arrive: a. 2. opt. with $\alpha\nu$) to the risings^{acc} (contracted) of the stars and underneath the earth^{acc}, if-I-were (being) able (potent) to do^{acc} so (these^{acc}).

(5.) To express the means or manner:

He is departed (withdrawn) having died^{acc} (i. e. by dying).

He has departed^{impf} (withdrawn) flying.

They live by plundering (preying).

He surpasses (conquers) his (the) friends in doing good (well).

24. The participle is used also in interrogatory and relative propositions. (In this case it serves to express all the forgoing definitions.)

It is necessary to define^{acc} whom calling (saying) philosophers^{acc} we dare to affirm that-it-is-right for them to rule. (I. e., whom we mean by philosophers when we say that such should rule.)

Have you considered (taken-notice-of^{P'}) what-constitutes-this-crime (the performing^{acc} *pl* what [men] denounce [by] the name this^{acc})?

What kind of a man he is and of what things he is the au-

thor. (Say, *What-kind-of* [man] *of-what-kind-of* [things] *be* chances being author.)

Consider what right you, who behave so ill to me, have to censure me who behave so well to you. (Say, *Speculate-on* ^{acc} me ^{dat}, being ^{dat} *what-kind-of* [man] *respecting* you ^{acc}, being ^{nom} *what-kind-of* [man] *respecting* me ^{acc}, *after-that* you censure me ^{dat}.)

They are-engaged-in-a-war without-its-being-clear-which-party-began-it.*

This construction is used to express a reason :

(*In the Ionic.*) It is said *that* Cyrus asked (*asked-about* ^{impf} inf), being what men and how-many (*how-much*) the Lacedemonians declare (*speak-forth*) these things to him (*himself*). (*I. e., who they were and how many of them that they should dare declare &c.*)

Do not ($\mu\eta$: *i. e.* $\delta\pi\alpha\ \mu\eta$) inquire ^{acc} ^{acc} ^{sub}, being (*Ionic*) how-many (*add "any"*) they are able to perform these things.

The commanders asked ^{impf} whether they retreat (*retreat-from*) in-consequence-of-thinking the most hostile land more-their-own *than* the sea ^{acc}.

What wishing (*inclined*) do they flee ?

On-what-presumption (*What having learnt* ^{acc} ^{acc}) have you done ^{acc} this ?

Under-what-feelings (*What having suffered* ^{acc} ^{acc}; or "*what having felt*") have you done ^{acc} this ?

And a restriction, 'although' :

How few things we men being-able to anticipate concerning the future ^{acc}, do we attempt to do many things !

And the means or manner :

They taught ^{acc} the Greeks *in* what manner ^{acc} directing their (*the of them*) countries and against (*towards*) whom ^{acc} warring they might make (*s. l. opt. Aeolic*) Greece ^{acc} great.

* For a common expression would be : $\text{ἐπὶ τοῖς ἑσπέραις, καὶ ἐπὶ τοῖς ἡμέτεροις ἔσπεροις.}$

He affirmed ^{a 2} *that* those-who-consulted-the-oracles *about* *ings* which the Gods gave ^{a 1} to men ^{art} to judge-of (*judge-between*) *by* discovering (*learning* ^{a 2 dat pl}) *them* *naturally*, were-antic ^{iat}.

Τι ἔχων *also is used to ask a reason :*

What *business* having in view do you lurk about the door ^{acc} ?

Why do you tarry ?

Ἐχων *is often used with another verb without any peculiar signification :*

You talk-nonsense.

You must not (οὐ μὴ) talk-nonsense. (*Express " must" by the future.*)

Perhaps the full expression was τί ἔχων φλυαρεῖς ; and τί became dropt, as well as the interrogation. Some suppose φλυαρεῖς ἔχων to be put for φλυαρῶν ἔχεις.

25. The construction with the participle is very often preceded by ὥς, ὥστε, ἄτε, οἷα δὲ, &c. ; especially when a reason is given as contained in the opinion, the words, the intention of another ; or when any one supposes a motive for doing any thing in the mind of another. The participle future with ὥς in particular is put after verbs of all kinds to mark an intention.

1. Participles in the case of the preceding subject :

You advise these things as not (οὐχι) going-to-assist (*fut. part. fem. of συνδράω*) me. (*I. e., with an intention not to assist me.*)

Do not (μὴ) answer (*speak-in-answer : imperative*) me ^{acc} anything (*not-at-all*), as in-fact I-am-going-away (*tending*).

Our (*The to us*) enemy is to-be-hated (*hateable*) so-far as-is-consistent-with-the-expectation-that-he-will-even-love us again hereafter ; and I shall wish ^{mid} (*will*) to assist my friend by doing ^{nom} (*ministering*) such (*so-great*) things towards my (*the*) friend, as-if-he-were-not-to-remain (ὥς τε with fut. part.) *so always*.

Those-who-abstain (*The abstaining*) from present ^{acc} (*on-the-instant*) pleasures ^{acc} do it, not that (*iva*) they never (*neither-at-any-time*) may be made-glad ^{acc} by it; but they discipline-themselves thus in-the-hope-that-they-will-be (*as*) made-glad ^{acc} by (*through*) this abstinence ^{acc} (*acc.*) in-a-manifold-degree in-the-time-to-come.

He was announced ^{impf} to-be-meditating-an-attack on the Greeks ^{acc}.

The Athenians were making preparations for (*as*) going-to-war ^{fut}.

2. Genitive absolute :

As (*Whereas*) the Thessalians *were* endeavoring ^{part} to overturn them, the Phocians guarded-against (*guarded-over* ^{acc}) it.

Envyng (*Enviously-begrudging*) her ^{dat}, as (*whereas*) being respected ^{pf} ^{acc} above all ^{acc}, they were delighted ^{impf} with the judgment ^{dat} (*Ionic*) given.

3. Accusative absolute :

As-it-was-now-in-their-power to do whatsoever they wished (*opt. pr. of βούλομαι with àν*), they slew ^{acc} (*killed-off*) them.

As-many-as among you are (*τυγχάνω έων*) well-disposed to the Persians (*Ionic*), rejoice (*be gratified*) on-account-of this, under-the-expectation-that-we-shall-overcome the Greeks ^{acc}.

Not from insolence ^{dat} do I say these things, but because-he-is-present (*him as being-present*).

Under what expectation did it occur to you to expose the child? Under the expectation that the God would at least save his own offspring. (*Say, To what* ^{acc} *of thought did it arrive* ^{acc} *to you to cast-out* ^{acc} *son? As the God* ^{acc} *meaning-to-save at-least the production of himself.*)

Looking (*Seeing*) to this ^{acc} that these things will-be (*will become* ^{part}).

4. Dative absolute :

The bed-of-leaves is pressed-down, as-if (*as*) some-one (*per-*

lar dat) abode-in ^{part pr} the cave. (Properly, as if by some one abides in it.)

Sometimes *ὡς* is omitted :

You-may say (utter-a-voice ^{1st}) every thing, as I ^{acc} am able ^{1st}.

Or do you make-light-of my (the of me) fare, as-if (as) my ^{acc} (plan-of-living) were more difficult to procure ^{1st} than yours ^{acc} (gen.) ?

Sometimes the subject *τοῦτο* is omitted :

But now, as these things are (having ^{acc}) thus, send-off ^{pl} an edition as-quickly-as-possible.

ὥςπερ with a participle expresses more particularly a comparison :

You ^{pl} will see ^{mid} (discover), just-as in the case of slaves running-away and found ^{pl} again, some (the indeed) of them entering

And *ὥςπερ* ^{si} and *ὥςπερ** simply are used for 'as if, as though.'

If such constructions as *Μηδὲν εἰδότες ἴσθι μς*, we have had exam-

In these *ὥς* is often added :

Know (contracted) that I ^{acc} know (having ascertained : pf. contracted) nothing (not one ^{acc}) of the things of which you re-inquiry.

Know (Think-of) that he ^{acc} is ^{part} no-more in the light (i. e. fe).

Demambyes considered ^{impf} (thought) the Ionians as (as being) paternal slaves.

I am-come to-announce ^{fat part} that your ^{acc} father is not -more, but has perished (pf. mid. of ὀλλυμι with redupl.).

He says that virtue ^{acc} (genitive ; *περὶ* understood) is capable-being-taught.

The people sprang-up ^{1st} (rushed-up) to a strife ^{acc} of words :

Xenophon combines the construction of the participle and the optative ; ὥςπερ ΤΟΝ ΑΡΙΘΜΟΝ τούτων ἔχοντα τινα ἀνάγκην καλοῦς καὶ αγαθῶν εἶναι, καὶ οὐτ' ἐξω τούτων σπουδαίους οὐτ' ἐντὸς τούτων πονηροὺς οἶόν τε εἶναι.

we indeed *saying* that my lord conquered (*conquering*)
they (*the*) that that *person* conquered.

Ὡς is here omitted :

What do you think (*affirm*) concerning my (*the*) brother
(*own-brother*)? That he will come or that he loiters still
wish to ascertain (*perf. contracted*). (*The genitive participle
depends on ἐπὶ, "concerning."*)

Οὕτως often accompanies ὥς :

And now, that both the soldiers ^{acc} and the leaders have
been (*not-having-become*^{acc}) censurable,* be-ye-convinced (*the
conviction have*).

26. The participle, like the adjective, does not always agree
its substantive, in gender, number, and case.

Struck ^{a 2 p dual} (πλήσσω) by a thunderbolt ^{dat}.
"struck" is in the masculine, though said of Minerva and
The dignity of the persons is here considered, not genders.)

O my (*of me*) soul prospering ^{mas} in-a-better-manner
can be expressed by words ^{dat}, what should I say (*assert*^{sub}).

Porson calls on the "tirones" to remember the canon of *I*
relative to Tragedy : "If a woman, speaking of herself, uses
plural number, she uses also the masculine gender ; if she uses
masculine gender, she uses also the plural :"

Though having been injured ^p we will be-silent ^{mid}.
"injured" is in the masculine, though Medea, who speaks, is
singing of herself.)

In Tragedy, the masculine is used also for the feminine, and
chorus of women are speaking of themselves :

I sink (*leave*^{mid}) while looking (*penetrating*) into (*in*) the
fortunes of men and into (*in*) their doings.

* Xenophon has, Ὡς πάνυ μοι ΔΟΚΕΙ . . . , οὕτως ἴσθι, where δ
δοκοῦν is observable.

† Οὕτω is generally placed thus at the end, but not always.
Μὴ οὕτω μου ἐπολάβης ὥς λέγοντες &c.

When the substantive is a collective one in the singular, the participle is often in the plural :

A great-concourse-of-people were assembled ^{impr} sing honor-
ing (*respecting*) Ceyx.

The participle is put in the singular with the plural verb, when it expresses an action which belongs to one only of those indicated by the finite verb :

Let us go ^{11b} (*give-way*), having taken ²² *every thing* a want
of which you-have (*holds you*).

The following is a contrary case :

Have ye come ^{a 2} (*arrived*) to the act-of-barbarity ^{acc}, old-
man, *in* killing ^{p 1} *her* as an enemy ^{fem}? Tell ^{a 2 sing} (*Remark*)

The participle does not always agree with its case :

My (*Me^d*) heart palpitated ^{pr}, as I was hearing-of ^{acc} from
this.

Such cases may be referred to the absolute participles.

ADVERBS.

1. Adverbs of time are sometimes changed into adjectives.

It does not behove a man who-gives-counsel to sleep all-the night.

So Virgil: '*Nec minùs Æneas se matutinus agebat.*'

2. Two or more negatives strengthen a negation. Numerous instances of this have occurred in the course of the work. When a negative is compounded with a word, then the case is different :*

They affirm *things* not incredible.

*[Sometimes, though seldom, a plurality of negatives affirms.—A negative is used interrogatively for affirming more emphatically, and with a future tense interrogatively for commanding. *Viger.*]

VERB.

1. *When two verbs governing different cases are joined with one substantive, it should stand with each verb in the case required, or be repeated by a pronoun. Yet it is often put only once.*

It shall be commanded (ordered-to : paulo-post fut.) to the elder to rule the youngers ^{acc.} and chastise them.

Sometimes the case is governed by the remoter verb :

I partake-of and bear the blame ^{acc.}. (Though *εἰ* may be supplied after both verbs.)

In the following passage the accusative χρήματα must be supplied as a nominative before ἔλθῃ : Πρὶν ἂν χρήματα διὰ τούτων εἰ συλλέξωνται καὶ παρ' Ἀθηναίων ἔλθῃ. *Somewhat similarly the relative is not repeated in the following construction :*

To whom was much property, but *who* was not-in-the-least arrogant in consequence.

2. *The imperative is used by the Attic Poets in a dependent proposition after οἷσθ' ὃ and ὡς.*

Do you know what you have to do? (Say, Knowest thou which do ^{acc.}. Properly, "Do, do you know which?")

Do you know how to do it?

Plautus has : "Tange, sed scin' quomodo?"

[The imperative is often used (as in English) for the purpose of caution or instruction. Viger.]

Sometimes the plural of the imperative is used, though only one person is addressed:

Come-to (a. 2. pl. of προσέρχομαι) your father ^{acc.}, my (o) child.

The imperative is also put in the singular, though only one person is mentioned :

Tell ^{acc.} (Remark) me, both Socrates and Hippocrates. (Put *εἰ* before "Socrates.")

3. *The second person imperative sometimes receives a subject, and thus stands for the third.*

Let every-one of you shoot ^{sing.}

Go some-one near.

The future indicative is frequently put for the present imperative.

(TO.)

But do you remain.

Give-up^{pl} not-at-all.

Do you know what ^{relat neut} you must do? (I. e., *What you are to do.*)

4. *Where a verb is repeated for the sake of emphasis, if the verb is compounded with a preposition, that preposition is generally omitted in the repetition.*

Me you have destroyed-utterly ^{a 1 pl}, you have destroyed (ruined).

ADDITIONAL RULES.

SUBJUNCTIVE WITHOUT *av*, *xs* (*xsiv**)

1. *The Subjunctive is thus used (in the 1st person plural) in exhortations: (for the 2d and 3d persons, the optative is used.)*

But let us go ^{subj} (*ερχομαι*) up the city, and (*ds*) let a shout most-quickly be raised (*become* ^{a 2 opt}).

2. *In questions of doubt, with or without βουλει or θελει preceding.*

Do-you-wish therefore we-should-place-down two kinds (forms) of persuasion (*persuading* ^{part})?

Are-we-to-speak (*remark*) or be silent? or what shall we do ^{subj}?

* *xs* (or *xsiv*) is used for *av* in Epic and in Doric poetry.

Or of indignation.

*Am-I-to-be-silent for this fellow ?**

3. *In negative propositions after οὐ, μὴ, or οὐ μὴ (Attic) in aor. 1. passive, or aor. 2. act. or mid. with a future signification.*

Neither (*Not*) is that man a living (*quick*) mortal nor (*not*) ever will appear (*become* * 2).

For they will not (οὐ μὴ) know * 2 thee *from* age and (καὶ καὶ) length (*long*) of time, nor will respect ^{ut} thee arrayed (*blooming* perf part pass) in-this-manner.

4. *For the imperative: (with μὴ, in prohibitions, use the aorist subj.)*

Come (*Bring* imp pr) Oh my child now also (*and*) learn * 2 the nature of this (*the*) island.

And do you ^{p1} not inflict-upon (*lean-upon*) this (*this, the*) land heavy wrath (*rancour*), be not exasperated ^{imper} nor cause (*chance*) unfruitfulness.

SUBJUNCTIVE WITH αὐ OR καί.

1. *The subjunctive is so used after the relatives ὅς, ὅστις οἷος, ὅπως, ὅθεν, &c. when these refer to persons or things indefinite†, and the whole proposition relates to present or future time.*

And (ὅς) you see (ὁρᾶω) that of cities also, which-so-ever (*how-many*) not-knowing (*being-ignorant*, a. 1. part. with αὐ) their own power (*the power of-themselves*) war * 1 with their superiors, some (*the*) are (*become*) over-turned, others made subject (*slaves*) after-having-been-free (*out-of free*.)

But whom I shall perceive (a. 1. with καί) to tarry (*wait*) willingly (εὐέλων) apart-from *the* fight . . .

* So after πως, ποί, ποθεν, &c. where the optative requires αὐ. Vid. Appendix, Dawe's Canons, I. and II.

† If the relatives refer to definite persons or things, they are followed by the indicative, unless the meaning require the potential.

2. Sometimes, but not in Attic Greek, the subjunctive may be thus put for the future tense.

But I will lead-away (use *xs*) fair-cheeked Briseis.

In this sense, the Attics use the optative with *av*.

OPTATIVE WITHOUT *av* OR *xs*.

1. The optative is thus used in the expression of a wish.

May the Greeks expiate (honor ^{a 1}) my tears by thy darts.

Thus may thy ^{dat} desire of children become accomplished (fulfilled) by (*πρός*) the Gods, and may thou thyself die ^{a 2} happy.

In Homeric poetry *xs* or *xsν* is sometimes added to the optative in this sense.

If the wish relate to a thing past, the indicative aorist is put with *av* without *av*.

2. After the relatives, indefinitely used, when the whole proposition relates to past time.

But, again, whatsoever (who, ^{relat}) man of-the-people he might-behold and find (*σφρσιόσω*) bawling, he was smiting (Ion : *ελασασκον*) him (the) with his sceptre.

Whomsoever (Whom) Mars took-off ^{a 2}, these beheld ^{a 2} not their children.

3. In the oratio obliqua ; i. e. when any thing that has been said, or even thought by another, is quoted in narration not in the exact words of the speaker : particularly after *ὅτι* or *ὥς*, "that."

Some reported (brought-out ^{a 2}) a prayer of his, that (*ὥς*) he prayed to live for so-long (so-much) a time ^{acc}.

But on the morrow (day-after) a messenger came ^{a 2} saying, that (*ὅτι*) Syennesis had left (part : perf : mid : of *λείπω* with opt. of *ἔμει*) the heights.

The optative may be thus used, whether the action spoken of be in present, past, or future time.

OPTATIVE WITH *av* OR *xs*.

1. *The optative is thus used to express uncertainty, conjecture, possibility, volition.*

He cannot be my son.

Now (*Therefore*) some-one might blame (*dishonor*) the things said (*part : p. p. of σπένω*).

I would willingly (*sweetly*) see (*view-steadily*) these fair ²⁷¹ names.

In the two following sentences av is used only in the latter.

He asked ²¹ what punishment (*to-suffer* ²² *inf*) he deserved (*he was* ^{or} *worthy*).

He asked what punishment he might *by possibility* deserve.

2. *In interrogatory clauses ; and after πως, ποί, &c. where the subjunctive stands without av.*

But would he be willing then (*απα*) to speak ²¹ *pass* with us?

Whither should one (*some-one*) turn-himself ²² *mid*?

3. *For the imperative.*

Go thou within ^{part} speedily (*with speed*).

Say on, if you please.

Av is sometimes joined with the imperative mood itself, as in Aristoph. Ach. 1200 ; it softens the command, and gives it more of the civility of a request. Viger.

Av is not construed with the optative of the future.

The Attics join the optative with av in the sense of a future. Viger.

THE PARTICLE *av* OR *xs*.

Besides the use of av with the optative and subjunctive moods, already exemplified, it is likewise used, conferring a potential force, with other moods.

1. *With the indicative of the imperfect, aorists, or pluperfect.*

I-for-my-part would-have-spoken (*said*; with *av*) if I had happened (*chanced*^{impf}) to-be-present^{part}.

For every one (*τις*) might have-heard (*understood*^{a 2}; with *av*) clearly the stroke of the blow.

With the indicative, imperfect, (and aorist) it often expresses the repetition of an action.

He was often saying (*φημι*) that he (*μιν*) loved (*επαυ*) some-one.

It is safer not to construe *av* with the indicative present, perfect, or future.

2. With the Infinitive.

Observe, the aorist infinitive with *av* is often equivalent to the future infinitive (which does not go with that particle) without it, especially after such verbs as *δοξεω*, *νομίζω*, *οἶμαι*, *φημι*, or some other verb equally applicable to the past, present, and future. Hermann, *ad. Soph. Col.* 1078, admits the construction of *av* with the future infinitive.

He hoped that the Athenians^{acc} would probably (*ίσως*) come-forth-against^{inf a 2} him.

It is not possible (*It is not*) that one man should be able^{a 1} ever (*at-some-time*) to do all these things.

3. With participles.

Hence men feign things that neither (*not-and*) are^{part}, nor (*not-and*) ever-could-become (*with av*).

Besides (*χωρίς*) the shame that would-stand-round-about^{a 2} us.

Av is frequently repeated in long sentences, (but not with the subjunctive), for the sake of clearness or of emphasis.

The position of *av* in a sentence is decided by euphony. This is to be remarked, in order that, by observing the connection, it may always be brought to the verb to which it belongs. It cannot, however, stand in the first place of a sentence, and thus is distinguished from *av* the same as *εαν* or *ην*, "if," which usually begins a clause. The Attic poets always say *ην* for *εαν*, and never *av*.

THE CONJUNCTION Εἰ.

Εἰ signifies 'if,' 'since,' 'although,' 'whether ;' and in any one of these senses is joined with the indicative or optative, not with the subjunctive mood.

1. *Εἰ, 'if,' or 'since,' with the indicative, implies a condition in the statement but a certainty in the fact.*

If science (knowledge) and right (correct) reason happen (chance) not (μὴ) to dwell (being-in ^{PAR}; see note*) in them, they would not be able (say, they were ^{IMP} with αὐ) such-as (with εἰ) to do this.

If there are altars, there are also Gods.

2. *Εἰ, 'if,' with the optative (without αὐ), expresses uncertainty or possibility.*

If any-one should rush-impetuously upon them, they would be found (taken ; with αὐ) more unprepared.

3. *Εἰ, 'whether,' in past actions, takes the optative without αὐ.*

But first (former ^{ACUT}) it seemed right to them to try (endeavour) by fire, whether they should be able, wind (εὐεσμα) having arisen (become ²) to burn (επιφλεγω) the city.

Or, in putting questions, the indicative.

If I asked (εξίστορεω) him (νῦν) to his face (against eyes) whether it behoves me to kill my mother.

The optative with εἰ αὐ occurs once only in Homer, Il. β. 597.

* Frequent examples of τυγχανω with a participle are given in another part of this work, to which the pupil is referred. It may be of some use to observe here, that this construction of τυγχανω with a participle is not found in the Iliad, although examples of it are to be met with in the Odyssey. For τυγχανω without a participle, see Hom. Il. λ. 116.

"Whether it can be thus used without the accompaniment of a participle, has been long a topic of dispute among scholars. But the soundest opinion, and that to which Porson ultimately acceded (see Scholefield's ed: of Porson's Eurip: p. 117,) is, that in the Tragic style at least the omission of the participle is allowable, though rarely practised."

Although εἰ is not construed by Attic writers with the subjunctive, it is so construed by Homer, by the Ionic writers, Lyric poets, and by the writers of the later ages and of inferior character.

Εἰ is used for εἶθε, "I wish," either by itself, or, as is most usual, followed by γὰρ; and with this meaning it is often joined with the optative.

(ἵνα, ὅπως, ὥς, ὅπως, 'that,' 'in order that', and μὴ, 'lest,' are construed with the optative after verbs of past time, and with the subjunctive after verbs of present or future time, without αὐ.)

(So also with ἕως, ἕστ' αὐ, πρὶν, μέχρι οὐ, 'until', unless they refer to a determinate previous time, when the Indicative is used.)

Εἴσι, ὅποτε, ὅτε, σπειδῇ, 'whenever,' with the Optative without αὐ, express a past action often repeated: σπῆν, σπειδαν, ὅταν, ὅποτε, with the subjunctive, a present or future action of the same kind.

ἵνα, 'where', ὅπως, 'when', 'as', ὥς, 'as', 'how', are construed with such mood as the meaning of the sentence may require.

Μὴ 'not', is the dependent negative, used in conditions, premises, after words expressive of design, &c.

Οὐκ is the direct negative, denying without reference to anything else.

Μὴ is always used in negative prayers and commands, with the present imperative, or the aorist subjunctive.

POSITION OF CONJUNCTIONS, &c.

The greater number of conjunctions stand at the beginning of a proposition; but the following can never stand at the beginning: αὖ, 'again,' 'moreover'; γὰρ, 'for'; γὰρ, 'at least'; δαί (interrogative), 'then'; δέ, 'but', 'and'; ὁρῶν (ironical), 'forsooth'; μὲν, 'indeed'; οὖν, 'therefore'; τε, 'and'; τοι, 'therefore.'

Δη, 'verily,' may begin a sentence in poetry, but not in prose.

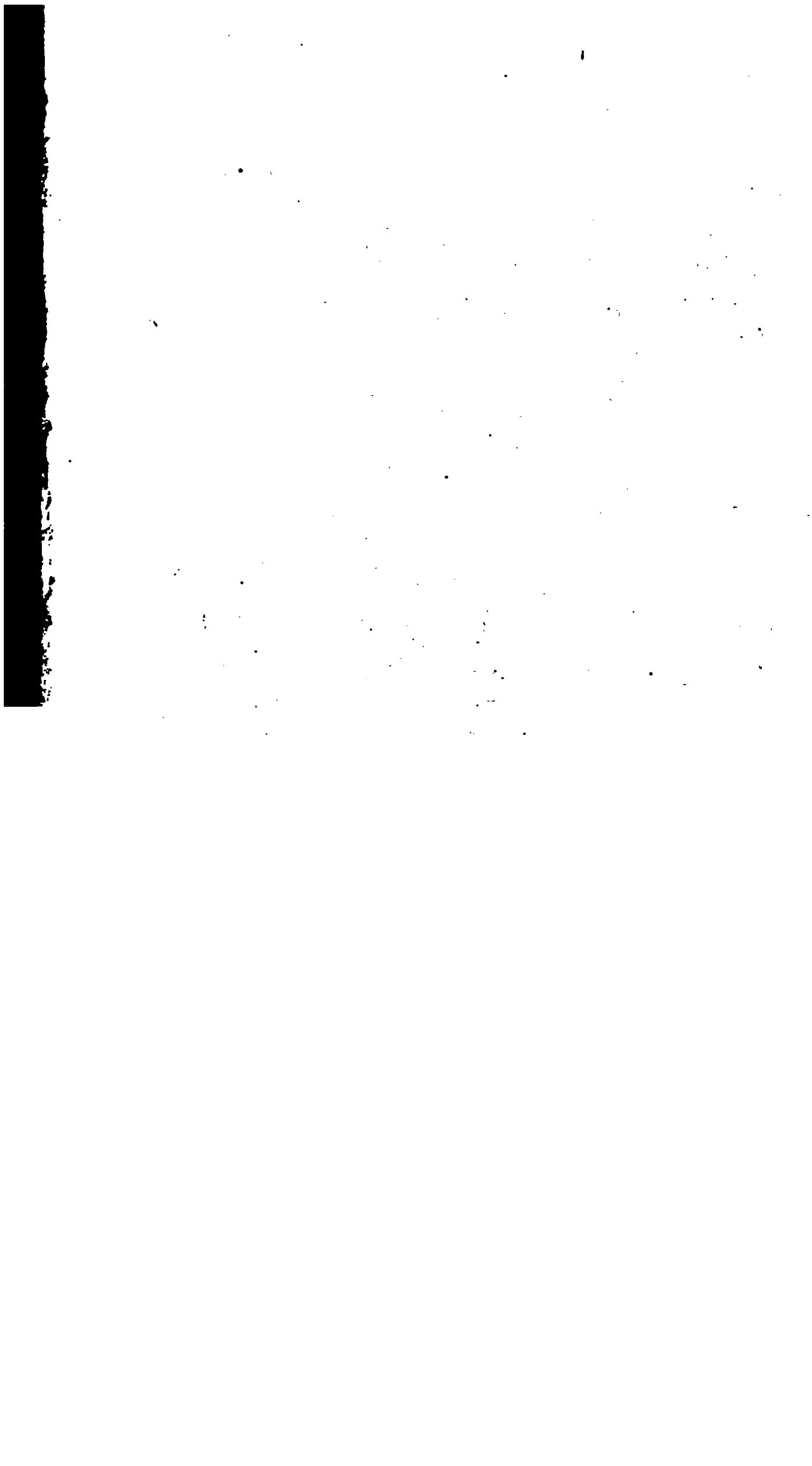
**Ἄρα, 'therefore', 'fittingly', does not stand at the beginning: ἄρα (with the circumflex), is interrogative, 'num?'*

**Ὡς (with the accent) means 'thus.'*

*Μα and Νη are particles of obtestation, governing the accusative :
νη is always an affirmative oath ; μα (when it does not follow νη)
always negative.*

END OF THE EXERCISES.

ENGLISH AND GREEK
LEXICON.



ENGLISH AND GREEK LEXICON.

In this Index, all nouns ending in *ος* simply are of the second declension and are masculine, unless it is otherwise stated; and all nouns in *ον* of the second and are neuter. Nouns of the first declension are feminine, unless it is otherwise stated; and those of the third in *α*, *ατος* and *εος* are neuter. Adjectives in *ος*, *ον* are of two terminations. The student will add in his exercises the soft breathing at the beginning of words as commence with a vowel without any breathing attached; here such words begin with a diphthong, as *αι*, *οι*, he will place the breathing on the second vowel. Thus *ἀγαθος*, *οἰκίω*.)

Not expressed in Greek

to, *αφήμι*, a. 2. *αφήν*

to, *στυγέω*, *ήσω*

to, *ναίω*

in, to, *εναυλίζω*, *σω*

, *δύναμις*, *εως*, *ή*

ἴός τε

to be, *δυναμαι*, *ήσομαι*

to-fly, *φύξιμος*, *ον*

, *μέγαρον*

able, *απόκτυστος*, *ον*

nate, to, *μυσάττομαι*, *ξομαι*

, *περί*

the-time-that-the-temple-

built, *ὑπὸ τὸν νηὸν κατακαίεντα*

, (adv.) *άνω*

, (prep.) *διὰ*

ce, *απουσία*, *ας*

t, *αποικόμενος*, *η*, *ον*

t, to be, *άπειμι*

itely, *παντάπασιν*

n, to, *απέχομαι*, fut. *αφέξομαι*

ience, *εγκρατεία*, *ας*

lant, *έκπλεως*, *ων*

lantly, *άδην*

, *προπηλάκις*, *εως*, *ή*

, to, *προπηλακίζω*, *σω*

it, to, *δέχομαι*, *ξομαι*

it-from, to, *παραλαμβάνω*, *παρ*

λον

company-in-procession, to, *πέμ*

ψω

mplish, to, *κραίνω*, *ανῶ*; *περαίνω*

mplishment, *τέλος*, *εος*

ding-as, *καθάπερ*; *lon*, *κατά*

According-to, *κατά*

Account, *αἰτία*, *ας*

Accuracy, *ακρίβεια*, *ας*

Accurate, *ακρίβης*

Accusation, *έγκλημα*, *ατος*

Accuse, to, *επαιτιόμαι*, *άσομαι*

Accused, the, *δ φερόγων*

Accustomed, *ηθᾶς*, *άδος*, *δ*, *ή*

Achelous, *Αχελῷος*

Achilleian, *Αχιλλεῖος*, *α*, *ον*

Achilles, *Αχιλλεύς*, *εος*

Acinaces, *ακινάκης*, *ον*, *δ*

Acknowledge, to, *φημι*, fut. *φήσω*

Acquaintance, one's, *οἱ γνώριμοι*

Acquainted, *ειδώς*, *νῆα*, *δς*

Acquainted-with, to be, *χράομαι*, *ήσομαι*

Acquiesce-in, to, *στέργω*, *ξω*

Acquire, to, *κταομαι*

Act, ah, *πράξις*, *εως*, *ή*

Act-of-barbarity, the, *τὸ δεινόν*

Act-of-injustice, *αδίκημα*, *ατος*

Act, to, *πράσσω*, *ξω*

Act-ill, to, *κακουργέω*, *ήσω*

Act-unjustly, to, *αδικέω*, *ήσω*

Action, *πράξις*, *εως*, *ιος*, *ή*

Actor, *Ἄκτωρ*, *ορος*

Actor, an, *ὑποκριτής*, *οῦ*

Acuteness, *λεπτότης*, *ητος*, *ή*

Address, *φθέγμα*, *ατος*

Address, to, *προσαυδάω*, *ήσω*

Address-prayers, to, *αράομαι*, *άσομαι*

Address-to, to, *προσαγορεύω*, *σω*

Addresser, *προσήγορος*

Adequate, *επιτήδεις*, *ον*

Administer, to, *οικοδομέω*, *ήσω*

- Admirable, αγαυός, ἡ, ὃν
 Admiration, θαῦμα, ατος
 Admire, to, θαυμάζω, ου
 Admire-very-much, to, ὑπερθαυμάζω,
 ου
 Admit, to, παρίημι, fut. παρίσω
 Admonish, to, παρακαλέω, έσω
 Admonition, νουθεσία, ας
 Adorn, to, κοσμέω, ήσω
 Adrastus, Ἀδραστος
 Advance, to, προΐημι
 Advance-to, to, παραστείχω
 Advance-with-an-army, to, στρατεύω
 Advanced-against, ηντιώθη ες μάχην
 Advantage, αγαθόν
 Advantage, to, επωφελέω, ήσω
 Advantageous, σφόδρος, όν
 Advantageously, εν καλῷ
 Advantageously - situated, to be,
 (fut.) χρησίμως έξειν
 Adventure-upon, to, αντιλαμβάνω
 Adversary, αντιδίκος
 Advice, βούλευμα, ατος
 Advise, to, νουθετέω, ήσω
 Ægean, Αιγαῖος, α, ου
 Ægina, Αίγινα, ης
 Ægis-holding, αιγιόχος, ου
 Ægisthus, Αίγισθος
 Æneas, Αινείας, ου
 Ænesius, Αινήςσιος
 Æolians, Αιολίης, είς, dat. εἰσι
 Æthiopians, Αιθίοπες, ων
 Asar, τήλε
 Asar-off, απόπροθεν
 Affairs, πράγματα, ων
 Affection, φιλότης, ητος, ή
 Affections, επιθυμιαί, ων
 Affirm, to, φημι, έφην
 Afflict, to, ανιάω, άσω
 Affliction, πημονή, ης
 Afford, to, ενόιδωμι, fut. ενδώσω
 Affrighted, he was, δέε (poët.)
 Affront, ὕβρισμα, ατος
 Afraid, to be, σέβομαι
 After, (conjunct.) εκεί
 After, (prep.) μετά
 After-that, έπειτα
 Afterwards, ὕστερον
 Again, αὔθις; αὔ; πάλιν
 Against, κατά
 Against-increasing, μή αυξηθῆναι
 Against-the-wishes, βίῃ
 Agamemnon, Αγαμέμνων, ονος
 Age, ηλικία, ας
 Aged, (i. e. old) γεγονός, εία, δι
 Agesilaus, Αγησιλάος
 Aggrieved, to be, χαλεπῶς φέρω
 Agis, Ἄγης, ιος
 Agitate, to, ελάττω, fut. ελάσω
 Agree, to, ξυμβαίνει, α. 2. ξυνέβη
 Agree-to, to, συμφωνέω; δμολογέω
 ήσω
 Agree-with, to, δμολογέω, ήσω
 Agreeable, αρεστός, η, ὃν
 Agreeably-to, προς
 Agreed, to be, συμφωνέω, ήσω
 Ah! αἶ
 Ah-me, οίμοι
 Aid, τιμώρημα, ατος
 Ail, to, κάμνω, αμῶ
 Aim, to, ορέγομαι, ξομαι
 Aim-at, to, ακοντίζω, ου
 Air, αιθήρ, έρος, ό
 Ajax, Αίας, αντος
 Akin, αδελφός, η, ὃν
 Alarmed, δεδιώς; to be alarmed,
 δένειναι
 Alas, φεῦ
 Alcidas, Αλκίδας, ου
 Alcinous, Αλκίνοος
 Alcmaeon, Αλκμαίων, ωνος
 Alcmena, Αλκμήνη, ης
 Alexander, Αλέξανδρος
 Alive, ζώος, η, ὃν
 All, πᾶς, ᾧσα, ᾧν; ἕκας, ᾧσα, αν
 All-the-infantry, πᾶσα ή στρατιή
 πεζή
 All-the-night, (adj.) παννύχιος, ου
 All-together, ξύμπας, ᾧσα, αν
 All-wailing, πανδάκρυτος, ου
 All-wretched, παντλήμων, ου
 Allege-against, to, κατηγορέω, ήσω
 Alliance, ξομμαχία, ας
 Allied, ζύννομος, ου
 Allied-with, to be, σύνειμι, fut. συνέ
 έσομαι
 Allot, to, λαγχάνω, α. 2. έλαχον
 Allotment, μέρος
 Allow, to, επιτρέπω, ψω, α. 2. επέ
 τραπον
 Ally, σύμμαχος
 Alone, μόνος, η, ου; οἶος, α, ου
 Along-with, μετά
 Already, ήδη
 Also, καί
 Altar, βωμός

κῖνῳ, ἥσω
 i, καίτοι
 er, πάντ
 er beautifully, παυκάλως
 er-difficult, παγχάλεκος, εν
 αι; αι; αι; εν
 κ; ενειμι
 Ἑλλασσις, ιος, Ιονία
 ιος, αμφίβολος, εν
 π, φιλοτίμια, ας
 is-desire, φιλοτιμία, ας
 is-of-fame, φιλόδοξος, εν
 αι, αμβρόσιος, α, εν
 λόχος
 μετὰ
 κλῖα, ας
 εν
 ιαν, Αμφιδόνιος, α, εν
 γο, Αμφιτρώων, ωνος
 αμυντήριον
 ο, τέρπω, ψω
 t expressed in Greek
 Αγκας
 ο, πρόγονοι
 γ, Αγχίσης, εν
 κελαις, α, εν
 γ, τὸ πάλαι
 Also τε after a word, as
 Latin. And δὲ
 ase, κᾶν
 μηδ
 ιther, αἴτε
 γη
 οργῇ
 ῥόθμος, εν
 be, χαλκαίνω, εν
 οδόν, ης
 ῥον
 one-another, to, παρακαλε-
 μαι
 ie, to, αγγλῶ, ελῶ
 ie-from, to, εξαγγέλλω, ελῶ
 ie-round about, to, περιγ-
 ελῶ
 ie-to, to, εσαγγέλλω, ελῶ
 ο, ανιάω, ὄσω
 ο, ἄλλος, η, ο; ἕτερος, α, εν
 io, αμείβομαι, ψομαι
 ης, ηκος
 Αστιᾶται, ὄν
 te, to, προσέρω
 γ, Αστιφῶν, ὄντος

Anxiety, μελέημα, ατος
 Anxious, to be, μεριμνῶ, ὄσω
 Anxious-for, ἐλδόμενος
 Any, τις, τι, γεν. τινος
 Any-longer, ἐτι
 Any-more, ἐτι
 Any one, τις, τι, γεν. τινος
 Anytus, ἄνυτος
 Apart, to be, ἀπὲχῶ
 Apart from, ἀπένανθε, —εν
 Are, κίθηκος
 Apollo, Απόλλων, ωνος
 Apollodorus, Απολλόδορος
 Appear, to, φαίνομαι, fut. φανοῦμαι
 Appear before, to, προφαίνομαι, α. 2.
 προφάνην
 Appense, to, μαλθακίζω, σω
 Appellation, επωνυμία, ας
 Appertain, to, προσήκω, ζω
 Apple, μήλον
 Apply, to, δίδωμι, α. 2. ἰδων
 Appoint, to, καθίστημι; fut. καταστή-
 σω. To be appointed, καθίσταμαι,
 α. 2. κατέστην
 Appoint instead, to, ἐπαδείκνυμι, εἰζῶ
 Apprehend, to, ἐποπτεύω, σω
 Apprehensive, to be, κήδουμαι
 Approach, ἐφοδος, ἡ
 Approach, to, ἐγγίζω, σω
 Approved, ευδοκιμῶν, οὔσα, οὖν
 Ari, δεινός, ἡ, εν
 Arily, Ικανῶς
 Aradians, Αρᾶδιοι
 Archedice, Αρχαδίκη, ης
 Archelaus, Αρχελάος
 Archer, τοξότης, εν
 Archidamus, Αρχιδάμος
 Archon, ἄρχων, ατος
 Archonship, αρχὴ, ης
 Ardent, μεμαῶς, υἷα, ὄς
 Ardus, Αρδιαῖος
 Argilus, Αργίλιος
 Argives, Αργεῖοι, εν
 Argos, Ἄργος, ιος, τὸ
 Argue, to, κατηγορεῖω, ὄσω
 Argument, λόγος
 Arimaspas, Αριμασπός
 Arion, Αρίων, ωνος
 Arise, to, ἀνίστημι, α. 2. ἀνίστην
 Aristagoras, Αρισταγόρας, εν, Ιον. ω
 Aristas, Αριστᾶς, ὄς
 Aristocrati, αριστοκρατικός
 Arithmetic, ἀριθμητική

- Arm, (of the body,) πῆχυς, εὖς, δ; and ὠλένη, ἥς
 Arm, to, ὑπλίζω, σω
 Armament, στρατεύμα, ατος
 Armed-with-a-spear, to be, δορυφορέω, ἥσω
 Armed-with-a-sword, ξιφηφόρος, ον
 Armenian, an, Ἀρμένιος
 Armour, τὰ δπλα,
 Arms, τεύχεα, ων; δπλα, ων
 Army, στρατός; στρατεύμα, ατος; στρατιά, ᾗς
 Around, adv. περὶ
 Arrange, to, τάσσω, ξω
 Arrangement-in-battle, τάξις, εως, ἡ
 Arranger, διαθέτης, ου
 Arrive, to, ἐρχομαι, fut. ἐλεύσομαι, a. 2. ἤλυθον, ἦλθον
 Arrive-upon, to, ἐφῆκω, ξω
 Arrived, to be, ἤκω, ξω
 Arrogant, γαῦρος, α, ον
 Arrow, τόξον; ἰδς; οἷστος
 Art, τέχνη, ἥς
 Art-of-imagery, εἰδωλοποιική, ἥς
 Art-of-riding, ἱππική, ἥς
 Artabanus, Ἀρτάβανος
 Articulate-speech, μεροψ, οπος
 As, ὥς
 As-altogether, ὡςπερ
 As-far-as, καθ' ὅσον
 As-far-as-concerns, ὅσα πρὸς
 As-far-at-least-as-it-regards, ὅσον γε τοῦπλ
 As-far-indeed-as, ὥς γοῦν
 As-for-the-present-as, τὰ εἰς τὸ παρὸν
 As-good-as-possible, ὅτι βέλτιστος
 As-he-moved, αὐτοῦ κίνηθέντος
 As-I-have-anticipated-you-in-doing, ἐμοῦ προποιήσαντος
 As-if, ὥσει
 As-is-consistent-with-the-expectation-that-he-will-even-love, ὥς καὶ φιλήσων
 As-it-was-now-in-their-power, ὥς ἐξὸν ἤδη αὐτοῖς
 As-it-was-right-they-should, ὅλον
 As-long-as, εἰς ὅσον
 As-many-as, ὅσοι, αἱ, α,
 As-many-soever-as, ὅσοιπερ, ὅσαιπερ, ὅσαπερ
 As-men-went, ἰόντων
 As-much, τοσοῦτος, τοσαύτη, τοσοῦτο
 As-much-as, ὅσοις, ἡ, ον
 As-prosperous-as-possible, νέστατος
 As-quickly-as-possible, ὥς τὰ
 As-rapidly-as-possible, ὅσον;
 As-regarded, κατὰ
 As-soon-as, ὅπως τάχιστα
 As-soon-as-ever, ἐπεὶ περ τάχιστα
 As-the-Athenians-were-then-convinced, ὥς καὶ αὐτῶν ἀκόντων
 As-to-dying, τὸ κατθανεῖν
 As-to-suppose, ὅστις ἂν ὑπολά,
 As-well-as, ἠδὲ
 Ascend, to, ἀναβαίνω, a. 2. αἰ
 Ascertain, to, εἰδέω, pf. μί
 plus. Attic 3rd pers. ἦδη, ἰ
 Ashamed, to be, αἰσχύνομαι
 Ashamed-of, to be, αἰσχύνομαι
 Asia, Ἀσία, ας
 Ask, to, ἐρωτάω, ἥσω
 Ask-about, to, ἐπείρομαι, Ion. μαι
 Ask-for, to, δέομαι
 Asleep, καθ' ὕπνον
 Asopus, Ἀσωπός
 Assail, to, ἐπιτίθεμαι
 Assassinate, to, καίνω, fut. κα
 Assemblage, ἀθροισμα, ατος
 Assemble, to, ἀγείρω, ἐρῶ
 Assembly, ἀγυρίς, ιος, ἡ
 Assembly-of-all-the-people, ρις, εως, ἡ
 Assert, to, φημί, a. 1. ἐφῆσα ἐφην
 Assiduous, πολλός, ἡ, δν
 Assist, to, ὠφελέω, ἥσω
 Assistance, ὠφέλημα, ατος
 Assistants, οἰκέται, ὦν
 Associate, ἑταρος
 Associate-with, to, δμιλέω, ἥσι
 Assume, to, παραλαμβάνω, a. ἔλαβον
 Assyrian, Ἀσσύριος, α, ον
 Astonish, to, ἐκπλήσσω, a. 2. γον.
 Astronomy, ἀστρονομία, ας
 Astyages, Ἀστυάγης, ου
 Astyanax, Ἀστυάναξ, νακτος
 Astyochus, Ἀστυόχος
 At, εν
 At-all, παντάπασιν
 At-any-time, ποτε

ἄρον
ing, οἱ εὐθέως
αὐτῶν
αὐτοῦτον
; after another word
is, ἐν Μέρφει
ds, πρὸς αὐτοῦ
αὐτὸς
mes, ἄλλοτε
Σάιν
me, ποτε
ds-of, πρὸς
nent, παραυτίκα
it, μέλιστα
er-of-Xerxes, κλειστός

lic-expense, δημοσίᾳ
e-time, ἡμα
-of, παρὰ
e-when, ἡνίκα
me, πηνίκα
ne-soever, ἐπειδὴν
Ἀθηναῖοι, α, ἐν
the, Ἀθηναῖοι
ἦναι, ὧν
ε, Ἀτρεΐδαι, ὧν
ρεΐδης, οὐ
it, ἡμερος
ἐπειμ
γχείρημα, ατος
O, ἐπιχειρῶ, ἥσω
, κλύω
το, ἐπιμαλόμεναι, ἡσονται
, ἀπαδὸς
zim-as-spear-bearers, εδο-
αυτὸν
ἐπιμίλεια, ας
to be, ἀνακῶς ἔχω
κός, ἡ, δὲ
ῆς
υῖας, οὐ
δς, ὅς, οὗς, ἡ
αἰωνοί
ε, εὐφροσύνη, οὐ
ριος ; μεταίτιος
, ἴα, κέρων
αξίωμα, ατος
πῶρα, ας
, ἐκωρῖνδς, ἡ, δὲ
ε, ξύμμαχοι
ἐπικουρος, οὐ
ισχύω, οὐ
O, ἀμύνομαι, αἶμα

Avenge-myself-on, to, νικηφόρος
ἔσομαι
Averse-from, to be, ἀποστρέφωμαι
Averter-of-evils, ἀποτρέπαιος
Avoid, to, ἀποφεύγω, ξω
Awaken, to, ἔγερω
Await, to, ἐφίστημι, α. 2. ἐπίστην
Aware, to be, οἶδα
Axe, κλέκτος, ἰως, ὅ

B

Babble, to, θροῖω, ἥσω
Babe, βρέφος, ας
Babylon, Βαβυλὼν, ὄνομα, ἡ
Babylonian, Βαβυλωνίως, α, ἐν
Bacchanals, Βακχαι, ὧν
Bacchus, Διόνυσος, Βακχεὺς, ἰως
Back, αἰτίας ; ἀψ ; οπίσω
Back, α, πῶτος ; μετὰφρυνον
Bad, κακός, ἡ, δὲ, superl. κάκιος, η,
οὐ
Bad doing, δυσπραξία, ας
Bad-fortune, ατυχία, ας
Badly, κακῶς
Badness, κακία, ας
Band, τελαμών, ὄνομα, ὅ
Banished, to be, ἐκπίπτω, α. 2. ἐξέ-
πτεον
Banishment, φυγή, ἡς
Bank, ακτή, ἡς ; ὄχθη
Barbarian, βαρβαρός
Barbaric, βαρβαρικὸς, ἡ, δὲ
Barbarous, βάρβαρος, οὐ
Barter, to, ἀνταλλάσσεσθαι, ἔομαι
Base, συγιδανός, ἡ, δὲ
Base, most, αίσχιστος, η, οὐ
Bath, λουτρόν
Batter, to, κόπτω, ψω
Battering, α, ἐτύπος
Battle, μάχη, ης
Bawl, to, βοῶν
Bawl-out, to, γαρόμαι, σμαι
Bawling, α, κειραγμὸς
Be, to, εἶμι, εἶς, ἐστὶ ; γίνομαι
Be-above, to, περιγίνομαι, α. 2. πε-
ριγενόμεν
Be-in, to, ἐνταίμαι
Beach, ακτή
Beaker, δέπας, τὸ
Beam, δοκός, ἡ
Beam, to, ἀστράπτω, ψω
Bean, κέσπος

- Bear, to, φέρω, fut. σίσω; φέρω
 Bear-apart, to, διαφέρω
 Bear-sworn, to, αιχμαζω, ου
 Bear-false-witness, to, ψευδομαρτυ-
 ρέω, ου
 Bear-myself, I, σέχομαι, a. 2. ψυχό-
 μην
 Bear-the-palm, to, καλλιστεσθαι
 Bear-to-see, to, ανέχομαι ὁρᾶν
 Bear-to-see-without - hindering - it,
 to, πείχομαι
 Bear-with, to, ανέχομαι, a. 2. ησεί-
 χόμην
 Bear-witness, to, μαρτυρῶ, ου
 Beard, κάγων, ουτος, ὁ; γένειον
 Beast, κτήνος, ου
 Beast-of-burden, βροχόγιον
 Beat, to, πλήσσω, ξω
 Beat-out, to, ἀρᾶσσω, ξω
 Beat-upon, to, ἐκιάστω, ψω
 Beating, α, τίτυλος
 Beautiful, καλός, ὁ, ὄν
 Beauty, χάρις, ιτος, ἡ
 Because, ὅτι; διότι
 Because they - now - ruled - the - sea,
 θαλασσοκρατούντων
 Because-they-were, ἃ δὲ τὸ εἶναι
 Become, to, γίνομαι, γίνομαι, fut.
 γινήσμαι, a. 2. γινόμεν, p. m.
 γέγονα
 Become-superior-to, to, περιγίνομαι,
 a. 2. περιγενόμεν
 Becomes, it, ποίπει
 Becoming, most, ευκρενίστατος, η, ὄν
 Becoming, to be, κροσῆκω, ξω
 Bed, λίκος, ου; συνή, ἡ
 Bed-fellow, σύνευνος
 Bed-of-leaves, φυλλὰς, ὁδος, ἡ
 Bedew to, δέω, ου
 Befitting, most, επισηδεώτατος, η, ὄν
 Before, (prep.) πρὸ with genitive;
 πρόοιθε
 Before, (adv.) πρότερον; πρὶν; πρόσθε
 Before-now, ἤδη
 Before-that, πρὶν ἢ
 Before this, ταπρὶν
 Beg, to, αἰτέω, ου
 Beg-leave, to, ἀξίω, ὡω
 Beg-of, to, ἱενύμαι
 Beget, to, τίστω, a. 2. ἐτερον
 Beggar, πτωχός
 Begin, to, ἑρᾶρχω, ξω; ἄρχω
 Begin-from, to, ἀπάρχομαι, ζομαι
 Beginning, ἀρχή, ἡ
 Begrudge, to, μεγαλύνω, ἀρᾶ
 Behest, ἐφευγῆ, ἡ
 Behind, ὀπίσθε, ἐν; μετόπισθε
 Behold, ἰδὲ
 Behold, to, εἶδω, a. 2. εἶδον, ὤον; p.
 mid. εἶδα
 Beholder, στήρ, ἡρος
 Behoves, it, χρᾶ, imp. εἴρη; ἰδὲ
 Behoving-him-as-it-does, χαρὶν πρὸς
 Believe, to, πιστεύω, ου
 Bellow, to, παραμύδαμαι
 Bellows, φέσαι, ὄν
 Belong, to, ἔχω, ξω
 Below, κάτω
 Bench, κλισμός
 Bend, to, κάμπτω, ψω
 Bend-to-the-ground, to, ἡμέω, ου
 Beneath, ὑπὲρθε
 Benefactor, εὐεργέτης, ου
 Beneficent-conduct, ευαθουργία, ας
 Beneficial, ωφέλιμος, α, ὄν
 Benefit, ευεργασία, ας
 Benefit, to, ευεργετῶ, ου
 Bequeath, to, καταλείπω, a. 2. κατέ-
 λικον
 Bereave, to, νεοφίζω, ου
 Bereavement, χῆτος, ους
 Bereft, μόνος, η, ὄν
 Bereft-of-her-mother, ἀμήτωρ, ους
 Beseech, to, λίσσομαι
 Beside, παρὰ
 Besiege, to, πολιορκέω, ου
 Best, δριστα; η, ὄν; βέλτιστος, η, ὄν
 Bestow, to, παραδίδωμι, fut. παραδίδ-
 ω, a. 1. παρτόωκα
 Betray, to, προδίδωμι, a. 2. προδίδω
 Better, αμείνων, ὄν; βελτίων, ου
 Better, (adv.) εμείναι
 Bewail, to, στένω, ενῶ
 Bewail-thoroughly, to, καταλείπω,
 αἶσω
 Bewailing, α, ἔδυμα, ατος
 Beware, to, φυλάσσεσθαι, OG — ττομαι,
 fut. ζομαι
 Beware-of, to, as the one before
 Beyond, πέρα
 Bias, βίος, αντος
 Bid, to, λέγω, ξω
 Big, μέγας, fem. μεγάλη, neut. μέγα
 Bigger, μέζων, ου
 Bind, to, δέω, ου; p. pass. ἔδεμαι
 Bind-down, to, καταδύω, ου

nroughly, το, ἐκείτω
 th-clasps, το, πορεύω, ὁρῶ
 νης, νόθος, ὁ, ἡ ; ὁρῶν
 ἑνος, εως
 ηκτηρίος, α, ον
 ιαρός, ὁ, ὁν
 ιλίας, σίνα, αν
 ye-browed, ἐκαστέφρος, η
 le, κερματιστός, ἡ, ὁν
 αιτία, ας
 το, ὄνομα
 zas, ἀνύμων, ον
 my, βλασφημία, ας
 νοῦ, ἡς
 ο, κατομαι
 , μάκαρ, αιρα, αρ
 -by-the-Gods, εὐδαίμων, ον
 νφλός, ἡ, ὁν
 oughly, το, ἀκτυφλω
 le, το, ἐφορμῶ, φτω
 p, το, φράσσω, ξω
 αίμα, πτος
 tained, μισαίφονος, ον
 , δίαίματος, ον
 το, ἀκμάζω, σω ; ἀνθίζω
 ληγῶ, ἡς ; πτυπες
 ie-poss, το, ἀπαμύττομαι, ξομαι
 g, α, πτωμα, ατος
 τωφός, ἡ, ὁν
 s, gen. ὅς ; εὐς, gen. ονός ;
 ;
 ιυχωλή, ἡς
 g, α, εἰχος, εως
 κάφη
 πῶμα, ατος
 uard, φύλαξ τοῦ σώματος
 , βοιωτία, ας
 ns, βοιωτοί
 χέτλιος, α, ον
 , κύντερος
 dare, το, θαρσέω, ἡσω
 as, θράσος, εως
 δεσμός
 ad, ὁδὸλος
 ιωτέον
 βιβλίον
 it, (pays) λύει
 λεία ; Ionic λήη, ης
 -on, το, ἔχομαι, fut. ἔξομαι
 ing-on-with, δημορος, ον
 , βορέας, ον
 ιγῶς

Born, to be, γίνομαι, α. 2. ογενόμεν ;
 φυμι
 Borysthenes, Βορυσθένης, εως
 Bosporus, Βόσπορος
 Both, ἀμφω, οἷν ; ἀμφότερος, α, ον
 Both . . . and, καὶ . . . καὶ. Also, κα
 . . . τε. Also, τε . . . καὶ
 Both-by-many-other-proofs-and-es-
 pecially, τῇ τε ἄλλῃ πολλαχῇ καὶ ὁδῇ
 καὶ
 Both-his-eyes, (acc.) διπλᾶς ὀφθαλμοῖς
 Both-whether, εἴτε
 Bough, κλάδος
 Bought, to be, ἀνητός, ἡ, ὁν
 Bound, το, σαρτάω, ἡσω
 Bound fast, προστορπητός, ὁν
 Bow, τόξον ; βίβη
 Bow-shot, τόξωμα, ατος
 Bowels, ἐντέρας, ὅρος, ἡ
 Bowl, κρατήρ, ἡρας, ὁ
 Box, το, διαπτυκτέω, πω
 Boy, παῖς, gen. παιδός
 Branch, πτέρωθας
 Brand, στίγμα, ατος
 Brand, to, στίξω, ξω
 Brandish, to, πάλω
 Brass, χαλκός
 Brat, παιδίον
 Brava, θρασυς, εἶα, ὁ, ἡ
 Brave-minded, κρατερόφρων, ον
 Brave-spirit, αὐψυχία, ας
 Bravery, ἀλαχθ, ἡς
 Bravest, ἀριστος, η, ον
 Brazen, χαλκῆς, α, ον ; χαλκαίος
 Brazier, χαλκῦς, ἑως, Attic εως
 Breadth, πλάτος, εως
 Break, to, ἀγω, fut. ἄξω ; ἔγνυμι, p.
 mid. ἔαγα
 Breakfast, ἀριστον (α is long)
 Breaking-up, διάλυσις, εως, ἡ
 Breast, στήθος, εως
 Breath, ψῦχθ, ἡς
 Breathe, to, πνέω, εὔσω
 Breathing, πνοή, ἡς
 Brethren, ἀδελφοί
 Bribe, δῶρον
 Bribe, to, παράγω, ξω
 Bride, μελλόνυμφος, σς, ἡ
 Bridegroom, νυμφίος
 Bridge, γέφυρα, ας
 Brief, βραχύς, εἶα, ὁ
 Bright, λαμπρός, ὁ, ὁν

Brightness, εὐλας, ατος, τὸ

Brimstone, θείον

Bring, το, φέρω, fut. αἴσω, perf. ἔνευχα, a. 2. ἔνευσον, a. 1. ἔνευκα

Bring back, το, κατέγω, ξω

Bring back-word, το, απαγγέλλω, αἰδ

Bring-forth, το, τίκτω, fut. τέξω, a. 2. ἔτεκος

Bring-forward, το, προφέρω

Bring-help, το, βοηθίω, ἥσω

Bring-in, το, εισφέρω, ησω

Bring-into, το, εἰσάγω, εἴσω

Bring-on, το, εἰσφέρω

Bring-out, το, ἐκφέρω

Bring to, το, επαγίνω

Bring-to-an-end, το, ἐπιτελέω, ἔσω

Bring-to-pasa, το, ἔρδω ; ἔρδω

Bring-under, το, δάμνημι

Bring-up, το, προσάγω, a. 2. προσήγον

Brisels, Βρισηίς

Britons, Βρεττανοί, ὄν

Broad, εὐρὺς, εἶα, ὃ

Broad-leaved, ταυόφυλλος, ον

Brood, τροφή, ἥς

Brother, ἀδελφός ; κασιγνήτος

Brotherly, ἀδελφός, ὃ, ὄν

Brotherly-love, φιλαδελφία, ας

Brought-up with, ἐμδτροφος, ον

Bruise, το, συντρίβω, ψω

Bucephalus, Βουκεφάλος

Bucolic, βουκολικός, ὃ, ὄν

Build, το, οικοδομέω, ἥσω

Build beside, το ; παροικοδομέω, ἥσω

Build-the-wall, το, τειχιζώ, σω

Building, οικοδομία, ας

Bull, ταῦρος

Balwerk, πρήβληρα, ατος

Burden, ἄχθος, εος

Burdened, το be, γέμω

Burn, το, θίρω

Burn, το, (i. e. to love) καίνομαι

Burn-completely, το, ἐκαίω, αἶσω

Burn-downright, το, καταφλέγω, ξω

Burn in, το, ἐμπρήθω, σω

Burn-under, το, ὑποπρήθω, σω

Burst, το, ἀπορρήγνυμι, fut. ἀπορρήξω

Burst-together, το, συνρρήγνυμι

Bury, το, θάπτω, ψω ; a. 2. ἔταφον

Business, ἔργον

Busying-himself, ἐπισπόμενος, η, ον

But, ἀλλά. And ὃ which is placed after words, like Autem in Latin

But just-now, ἀρτίως

Buy, το, αγοράζω, σω ; πρῆμα

By, ἐπὶ

By-far, μακρῶς

By-night, νυκτὸς

By-no-means, μηδαμῶς

By-reason-of, ἐπὶ

By-the-side-of, παρὰ

By-turns, τὰ μίρος

By-which, ἐφ' ὧν

C

Cable, πρυμνήσιον

Cadmus, Κάδμος

Cadmean, Καδμείος

Cæcias, Καικίας, ου

Cæsar, Καῖσαρ, αρος

Calamitous, δυστυχής, ἐς ; compare

live ἥτερος, α, ον

Calamity, συμφορὰ, ας ; συμφορὰ, δε

Calculation, λογισμὸς

Caldron, λέβης, ητος, ε

Calends, Κάλαινας, ὦν

Call, μάσχος

Call, το, καλέω, ἔσω ; perf. καλῆκα,

κίκληκα. Fut. καλέσω

Call-out, το, ἀνακαλέω

Call-out-to, το, βοδω

Call-to, το, κέκλωμαι

Call-to-mind, το, μέμνημαι

Callias, Καλλίας, ου

Callierates, Καλλιεράτης, εος, ου

Calumniate, το, διαβάλλω, fut. αἰδ

Cambyses, Καμβύσης, ου ; acc. α, η

Came, I, ἦλυθον, ἦλθον

Camp, στρατὸς ; στρατόπεδον

Can, I, δύναμαι, ἔσομαι

Can bawl, γέγωνε βοῆσας

Can noi, I, οὐκ ἔχω

Cana, Καῖα (undeclined), ἡ

Candle, λῶχος

Capable-of being-taken, δλωσις, ας

Capable-of-being-taught, διδασκός, ἡ

Capable-of-teaching, διδασκαλός, ἡ

Carapeus, Καταπίς, ἔως

Captain, λοχαγός

Captive (fem.), αιχμαλωτίς, ὡς

Capture, δλωσις, εως, ἡ

Capture, το, αἶρω, a. 2. αἶλον

Car, ὄχος

Card-wool, το, ξάσω, αἰδ

Care, μελέημα, ατος

κῆδομαι
 ιαι, το, μέδομαι
 ρη, μέλος, α, ον
 ες, επιμέλεια, ας
 ιρία, ας
 ἑαρινός, ἡ, ον
 Κῆρες, ὧν
 , ζίφος
 ι, άγω, ξω; φέρω
 ι, το, ὄρω, άσω
 ι, Καρχηδών, όνος, ἡ
 ι, τρίβος άμαξήρης, ας
 ι, Κῆσανδρα, ας
 η, ης
 ἱημι, α. 1. ἱκα
 ιη, το, εμβαλλω
 und, το, αμφιβάλλω, α. 2.
 λον
 ο, προσβάλλω
 ορε, το, προβάλλω
 η, το, προήμι
 το, αποτίθημι, α. 2. απέθη
 , το, εκβάλλω, fut. εβλήσω
 ηδ, το, περιβάλλω
 Καταλία, ας
 ι, α, άγρα, ας
 ἡλα, ὧν
 α, Καύνιοι
 Καῦνος, ἡ
 ίκη, ης
 ο, ποίω, ἥσω
 e-death-of, το, ανέλλωμι, fut.
 ο
 ι-stand, το, ἰστάω
 many tears, πολυδάκρυτος, ον
 ι, to be, τυλαβέομαι, ἥσομαι
 ιly, λελογισμένως
 , ἱππεῖς, ἔων, οἱ
 ιραν
 άστρον
 ο, λήγω, ξω
 , Κέκρωψ, όπος
 ιε, το, άγω, ξω
 ιed, κλεινός, ἡ, ον
 ι, ουράνιος, α, ον
 ι, το, μέμφομαι, ψοματ
 ble, μεμψός, ἡ, ον
 κέντρον
 ια, Κέφαλος
 ιημήτηρ, τερός, and τρος
 α, τις, τι; gen. τινος
 persou, α, δόينا, ὅ, ἡ, τῆ
 y, ἡ

Coyn, Κήϊξ, όκος
 Chagrined, το be, δάπτομαι κίαρ
 Chain, αιαρός
 Chain, το, καταδέω, ἥσω
 Chained, δεσμάτης, ον
 Chair, δίφρος; θρόνος
 Challenge, το, προκαλέομαι, έσομαι
 Chalybes, Χάλυβες, ὧν
 Chamber, θάλαμος
 Chance, τόχη, ης
 Chance, το, τυγχάνω, fut. τυχήσω, α.
 2. ἱτυχον; πυρίω, ἥσω
 Change, μεταβολή, ης
 Change, το, αλλάσσω, ξω; μετατίθημι
 Change-one-after-the-other, το, μετ
 αλλάσσω, ξω
 Changed-their-decision, μετέγνωσαν
 Character, δόξα, ης
 Charge, αιτία, ας
 Charge, το, επιτρέπω, ψω
 Charge-with-blame, το, αιτιόομαι,
 έσομαι
 Chariot, άρμα, ότος
 Charming, ἡμερόεις, έσσω, ές
 Chastise, το, καλάζω, σω
 Chaunting, α, μολπή, ης
 Cheat, το, ψεύδω, σω
 Cheek, παρής, ίδος, ἡ; παρειά, ἡς
 Cherish, το, στήργω
 Chermoneus, Χερμόνησος, ἡ
 Chians, Χίοι
 Chief, πρώτος, η, ον
 Chief, α, αριστέος, έος
 Chiefly, ἑξοχα; εξάχως
 Child, παῖς, παιδός, ὅ, ἡ; τέκνον
 Childless, άποις, αιδος
 Chin, γένειον
 Chios, Χίος, ἡ
 Chiron, Χείρων, όνος
 Choice, αἵρεσις, εως, ἡ
 Choose, το, αἵρω, ἥσω, α. 2. εἴλον
 Choose-out, το, εκλέγομαι
 Choose-to-remain-idle-in-the-bat
 tle, το, εθελουκπέω
 Chop, το, κόπτω, ψω
 Chorasmians, Χορασμιοι
 Chrysantas, Χρυσάντας, ον
 Chrysis-being-priestess, επί Χρυσείδος
 Ιερωμένης
 Church, εκκλησία, ας
 Cilicia Κιλικία, ας
 Cinnamon, κιννάμωμον
 Circumstance, πράγμα, ότος

Circumstanced, to be, καθίσταμαι
 Circumstances, τὸν καὶ, ὡς
 Citizen, πολίτης, οὐ; αὐτοῦ
 City, πόλις, Att. αὐτοῦ, Ion. αὐτοῦ, ἡ
 Civil, πολιτικός, ἡ, ὅν
 Civil, ἐπιδήμιος, οὐ
 Clamor, βοή, ἡ
 Clamor, to, βοῶν, ἡ
 Clandestine, ἀκράτος, α, οὐ
 Class, to, διαίρεσις, ἡ
 Clean, καθαρός, ἡ, ὅν
 Clean, to, καθαίρω, ἀρῶ, α. 1. καθάρω
 Cleander, Κλεάνδρος
 Cleanse, to, καθαρίζω, οὐ
 Clear, ὁλός, η, οὐ
 Clear, to, ἐλευθερώω, ὡς
 Clearchus, Κλέαρχος
 Clearly, τῶς; ἀφῶς
 Cleave-steadfastly-to, to, ἐμμένω, οὐ
 Cleon, Κλέων, ὡς
 Clever, δεινός, ἡ, ὅν
 Clever, to be, φρονέω, ἡ
 Cliff, ὀρέγιος
 Close-on, ἐπὶ
 Close-with, μετὰ
 Clothe, to, ἀμφέννυμι, fut. ἀμφίσσω
 Clothe-upon, to, ἐπέννυμι
 Clothes, εὐθῆρες, ὡς, αὐτοῦ
 Cloud, νεφέλη, ἡ; νέφος, ὡς
 Cluster-of-hair, βόστρυχος
 Clytemnestra, Κλυταιμνήστρα, αὐτοῦ
 Clytomades, Κλυτομήδης, οὐ, αὐτοῦ
 Coast, γῆ, γῆ, gen. ἰσ, ἡ
 Cobbler, σαρδός, ὡς
 Cognate, συγγενής, ἡ
 Coincide, to, συνάδω, ἡ
 Cold, ψύχος, ὡς; ῥίγος, ὡς
 Collect, to, συλλέγω, ἡ
 Collect-from, to, ἐκλέγω, ἡ
 Collect-together, to, συλλέγω, ἡ
 Collect-the-votes, to, ἐπιψηφίζω, οὐ
 Collection, σύλλογος
 Colonist, ἀποικίος
 Colonize, to, κτίζω, οὐ; αὐτίζω, οὐ
 Color, χροιά, ἡ
 Column, στήλη, ἡ
 Combat, to, διαγωνίζομαι, οὐ
 Come, to, ἔκω, ἡ; ἔκω, ἡ
 Come, to be, ἔκω, ἡ; ἔκω, ἡ
 Come-across, to, ἀντιδύω, οὐ

Come-after, to, μετέρχομαι, α. 2. με-
 τέρχων
 Come-forth-against, to, ἐκίρχομαι
 Come-back, to, ἀπέρχωμαι, α. 2. ἀπέρ-
 χων
 Come-down, to, κατέρχομαι, α. 2. κα-
 τέρχων
 Come-from, to, ἀφ' ἐκέρχωμαι, α. 2. ἀφ' ἐ-
 κέρχων; Ion. ἀφ' ἐκέρχωμαι
 Come-in, to, ἐπιφαιένω
 Come-into, to, ἐμβατεύομαι, οὐ
 Come-near, to, ἐπιδύω, οὐ
 Come-on, ἔλθω; εἰς
 Come-on, to, ἐκέρχωμαι, α. 2. ἐκέρχων
 Come-out, to, ἔξω, α. 2. ἔξω
 Come-to, to, ἐκέρχωμαι, α. 2. ἐκέρχων
 Come-together, to, συνέρχωμαι; ἐκέρ-
 χων, α. 2. συνέρχων
 Come-too-late-for, to, ὕστερος, ὡς
 Come-under, to, ὑπέρχωμαι, α. 2. ὑπέρ-
 χων
 Come-up, to, παραγίνομαι, α. 2. παρ-
 αγινόμενος
 Come-upon, to, ἐκέρχωμαι
 Comeliness, εὐμορφία, αὐτοῦ
 Coming, ἔρχομαι, ὡς, ὡς, ἡ
 Command, ἐντολή, ἡ
 Command, to, στρατηγέω, ὡς
 Commander, στρατηγός
 Commandment, ἐντολή, ὡς, ἡ
 Commemorate, to, ἀπέρχωμαι, οὐ
 Commence, to, ἀρχομαι, οὐ
 Commend, to, παραίνεω, ὡς, ὡς
 Commiserate, to, ἐκέρχωμαι, ὡς
 Commission, to, ἐκέρχωμαι, ἐκέρχων
 Commit, to, ἐκέρχωμαι, οὐ
 Commit-adultery, to, μοιχεύω, οὐ
 Commit-injustice, to, ἀδικέω, ὡς, ὡς
 Commit murder, to, φονεύω, οὐ
 Common, κοινός, ἡ, ὅν
 Common-wealth, the, τὸ κοινόν
 Communicate, to, ἀνακοινώομαι, ὡς
 Communication, ἐκέρχωμαι, αὐτοῦ
 Communion, κοινωνία, αὐτοῦ
 Compress, ἐκέρχωμαι, ὡς
 Companion, ἐταῖρος; ἑταῖρος
 Companionship, ἐκέρχωμαι, αὐτοῦ
 Company, ὄχλος
 Company, to, ἐκέρχωμαι, ὡς
 Compare, to, ἐκέρχωμαι, οὐ

el, to, αναγκάζω, συ
ensation, δίκη
etent, ικανός, ἢ, ὄν
ain, to, επιτρέφωμαι, ψεμαί
laint, ἔγκλημα, ατος
lete, τέλειος, α, ὄν
lete, to, τελέω, ἔσω
etely, παντελῶς
etely-last, πανθυστατος, η, ὄν
xα, to, ερίω, πρ. ἐρήκα, ποιῶ
ehend, to, συνίστημι, ξυνίστημι
ulsory, βίαιος, α, ὄν; ὅτι βίαιος,

ai, to, κατακρήπτω, ψω
de, to, υπείκομαι, ξομαι
it, δόξασμα, ατος
ive, to, οίω
ra, ὥρα, ας
ru-themselves-much, to, δια-

ring, (prep.) περί
ring-himself, καθ' αὐτὸν
iate, to, καταλλάσσω, ξω
urse, πλῆθος, εος
ion, πόσις
et, to, ἡγέομαι
derate, ξυμμαχος
ss, to, διαλογίζω, ἔσω
ie, to, πιστεύω, συ
lent, πιστός, ἢ, ὄν
ent, to be, θαρρύνω, ἔσω
und, to, εκπλήσσω, ξω
le, to, ἐξελέγχω, ξω
cture, to, συμβάλλομαι, α. 2.
ζαλόμην
i, ἔδων, ατος
er, to, νικάω, ἔσω
ious, to be, συνίστημι
ious-of, ξυνίσταμαι, ορ
nt, to, επαινώ, ἔσω, ἔσω
quently, ἄρα
quently upon, ακολουθῶ
ler, to, προσβλέπω, ψω
ler-diligently, to, διασκοπέω
der-of, to, φροντίζω, σω
derable, λόγιμος, η, ὄν
lerate, to be, προοράω, ἔσω
leration, πρόνοια, ας
nant ξομφυλῶν, ὄν
rt, συγκοίμημα, ατος
icuous, ἀπόβλεπτος, ὄν
icuous, to be, διακρίνω; κρίνω
ire, to, ξυνίστημι, πρ. ξυνίσταμαι

Constant, πολλός, ἢ, ὄν
Constituted, to be, φέω, σω
Constitution, παλιγγενεσία, ας
Constrain, to, επαναγκάζω, σω
Consult, to, βουλευομαι, πομαι
Consult-about, to, βουλεύω, σω
Consultation, συμβουλία, ας
Consume, to, φθίω, ενθ: piup. pass.

3rd pi. Ion. εφθίατο
Consuming, δήιος, α, ὄν
Contemn, to, ἐπεροράω
Contemplate, to, σκοπέω
Contempt, καταφρόνησις, εως, ἡ
Contend, to, μάχεσθαι
Content, to be, ἀρκέω, ἔσω
Content-myself, to, αγαπῶ, ὦ, ἔσω
Contented, to be, ἀρκέομαι, ἔσομαι
Contented-with, to be, αγαπῶ, ἔσω
Contest, α, ἀγών, ὄντος, ὅ
Contast, to, ἐρίζω, σω
Continent, ἡπειρος, ἡ
Continentalia, ηπειρωτικά, ὄν
Continually, αἰ, αἰ
Continue, to, μένω, ενθ
Contradiction, αντιλογία, ας
Contrarily-to, παρὰ
Contrary, ἐναντίας, α, ὄν
Contrary-to, παρὰ
Contrary-to-these-regulations, τὰ ἐ-

ναντία τούτων
Contrast, to, συμβάλλω, αλῶ
Contrive, to, μέδομαι, σομαι
Contumely, επιείκεια, ας
Convenient, ξέμφορος, ὄν
Conversant, to be, διμιλῶ, ἔσω
Converse, I shall, ἐρῶ
Convey, to, πέμπω, ψω
Convict, to, αἰτέω, α. 2. ἔλκω
Conviction, γνώμη, πρ
Conti s, to, ἐλέγχω, γξω
Convoke, to, κηρύσσω, ξω
Convulse, to, σαλεύω, σω
Cook, οψοποιός
Cooperate, to, συναγωνίζομαι, σομαι
Cooperative, συνεργός, ὄν
Corymbus, κεκυραίοι
Cord, βρόχος
Coresus, κόρηστος, ἡ
Corinth, Κόρινθος, ἡ
Corinthian, α, Κόρινθος
Corn, σῖτος
Correct, ἀρθός, ἢ, ὄν
Correspondent, ξυνεχός, ἔν

- Corroborate**, to, μαρτῶρω
Corrupt, σαπρὸς, ἀ, ὄν
Corrupt, to, φθείρω, φθερῶ; διαφθείρω
Costliness, πολυτέλεια, ας
Couch, δέμνιον; κλισμὸς
Cough, βήξ, πηχὸς, ἡ
Council, βουλῇ, ἡς
Counsel, βουλῇ, ἡς
Counsel, to, βουλευέσθαι, εὔσομαι
Counsel-together, io, συμβουλευέω
Count-upon, to, ἔλπομαι
Countenance, πρόσωπον
Country, a, γέα, γῆ, gen. γέας, γῆς;
 and γαῖα, ας
Country, one's, πατρίς, ἰδος, ἡ; πάτρα,
 ας
Courage, μένος, εος
Courageous, ἀλκιμος, ον
Course, δρόμημα, ατος
Court, αὐλῇ, ἡς
Court, to, θεραπεύω, σω
Cover, to, στέγω, ξω
Covered-on-every-side, ἀμφηρεφής,
 ἔς
Covering, καλύπτρα, ας
Covet, to, επιθυμέω, ἦσω
Covetous-of, κατάφορος πρὸς with acc.
Covetousness, φιλαργυρία, ας
Cow, βοῦς, gen. βοός, ἡ
Cowardice, δειλία, ας
Cowardly, κακὸς, ἡ, ὄν
Craft, δόλος
Crafty, δολερὸς, ἀ, ὄν
Cram, to, κορέω, ἔσω
Crammed, μεστὸς, ἡ, ὄν
Creep, to, ἐρπύζω; ἔρπω
Creon, Κρέων, οντος
Crest, λόφος
Cretan, Κρητικὸς, ἡ, ὄν
Crete, Κρήτη, ης
Crew, πλήρωμα, ατος
Crime, ἀμπλάκημα, ατος
Cringe-to, θώπτω, ψω
Crocodile, κροκόδειλος
Crocus-vested, κροκόπεπλος, ον
Croesus, Κροῖσος
Cross, to, περάω, ἄσω
Crow, κορώνη, ης
Crowd, πληθὺς, ὅς, ἡ
Crown, πλόκος
Crown, to, στεφανόω, ὡσω
Crown-over, to, επιστέφω, ψω
Crown-thoroughly, to, εκστέφω, ψ
 pf. ἐξέστεφα
Crucify, to, σταυρόω, ὡσω
Cruel, ωμὸς, ἡ, ὄν
Cry, to, κλαίω, αὔσω
Cry-out, to, κράζω, ξω
Crying, α, δάκρυμα, ατος
Cub, σκύμνος
Cultivate, to, ασκέω, ἦσω
Cumbrousness, the, τὸ οχλῶδες
Cup, ποτήριον; δέπας, ατος, τὸ
Cupid, Ἔρως, ωτος
Cure, to, απαλλάσσω, ξω
Curl, πλόκαμος
Currier, σκυτοτόμος
Curse, ἀρὰ, ἄς
Curse, to, ἀράσθαι, ἄσθαι
Custom, ἔθος, εος
Custom-of-life, επιτήδευμα, ατος
Customary, νόμιμος, η, ον
Customary, it is, νομίζεται
Cut, to, τέμνω, ἐμῶ, τέτμηκα
Cut-away, to, ἀποτέμνω
Cut-down, to, ἐκκόπτω, ψω
Cut-in-pieces, to, συγκόπτω
Cut-in-two, to, κόπτω, ψω
Cut-off, to, ἀποσχίζω, σω
Cutting-off, α, ἀποτομή, ἡς
Cyaxares, Κυαξάρης, εος, ους
Cyclops, Κύκλωψ, ωπας; pl. Κύκλω-
 πες, ων
Cymæans, Κῆμαῖοι
Cyprus, Κύπρος, ἡ
Cyrus, Κῦρος

D

- Damage**, πῆμα, ατος
Damaretus, Δημαρητος
Damsel, κόρη
Danaus, Δαναὸς
Dance, χορεύμα, ατος; χορὸς
Dance, to, χορεύω, σω
Dancing, (subst.) ορχηστὺς, ὅς, ἡ
Danger, κίνδυνος
Danger-to-be-in, κινδυνεύω
Dare, to, τολμᾶω, ἦσω
Daring, α, τόλμα, ης
Daring, more, θρασύτερος, α, ον
Darius, Δαρεῖος
Dark, ὀνοφερὸς, ἀ, ὄν
Darken, to, σκοτίζω, ἔσω

s, εκτός, ου, and εως
 os, εως
 (i. e. spring) φessw, ζω
 ι, καταπλέσσομαι, σομαι
 ε, θυγάτηρ, τέρας, τρέει; παῖς,
 ή
 να, ας; ημαρ, ατος, τδ
 ij.) ημερινός, ή, εν
 r, the, ιστορεια (scil. ημερα)
 ro, the, πρώιζα
 ak, εθρος
 κρος, α, δε; θανδν, οσσα, εν.
 ead, οι θανδντες
 θανδνσιμος, η, ου
 ιος, η, ου; superl. φιλτατος,

άνατος
 ο, εργω, ζω
 to, διαλέγομαι
 , μόρος
 d, the, φθιτοί
 il, επίκλοπος, ου
 , το, απατάω, ήσω; εξαπατώ,

γ, κόσμος
 ighainst, το, καταγινώσκω, α.
 γνω
 ι, κρίσις, εως, ■
 -rhapsodically, το, απορρα-
 ήσω
 to, εξέρτω
 to, ελασσοδομαι, οδμαι
 is, most, κάλλιστος, η, ου
 α, τδ πρόπον
 δόγμα, ατος
 to, ψηφίζομαι, σομαι
 ighainst, το, καταχειροτονέω
 δεδογμένος, η, ου
 ε, το, τίθημι, α. 1. έθηκα
 γον
 αθός, ελα, θ
 ήτα, ης
 io, ήσοδάω, ήσω
 , απολογία, ας
 to, επαράτω, έσω
 nt, the, δ απολογουμένος
 t, to be, εντιθεσθαι
 ο, πλάσσω, ζω
 io, διορίζομαι, σομαι
 , το, απωστρέφω, ήσω
 tion, ατιμία, ας
 ι, το, ατιμάω, ήσω
 ο, αξιέω, ήσω

Delocea, Δηόκης, ου
 Deity, δαίμων, ουτος, ή; θείον, τδ
 Delay, μέλλεις, εως, ή
 Delay, το, βραδύνω, ννδ
 Delegate, απόστολος
 Deliana, Δηλιαί
 Delicate, άκαλός, ή, εν
 Delight, τέρψις, εως, ή
 Delight, το, (act.) τέρω, ψω
 Delight, το, (neut.) χαίρω
 Delightful, ήδός, ελα, θ; compara-
 tive, ήδιων, ου; superlative, ήδιστος,
 η, ου
 Delium, Δηλιον
 Deliver, το, παραδίδωμι, α. 1. παρά-
 κα
 Deliver (an oracle), το, χράω, ήσω
 Deliver-up, το, παραδίδωμι, α. 2. παρ-
 έδω
 Delivered-by-the-oracle, χρησθείς
 Delphi, Δελφοί, εν
 Demand, το, αιτέω, ήσω
 Demand-back, το, απαιτέω, ήσω
 Demigod, ημίθεος
 Demolish, το, διαίρω, α. 2. διέλλω
 Demonstrate, το, επιδεικνυμι, ελξω
 Demosthenes, Δημοσθένης, εως, ους
 acc. εα and ησ
 Denial, άρνησις, εως, ή
 Denier, έξορος
 Denounce, το, αποκαλέω, έσω
 Deny, το, αρνέομαι, ήσομαι
 Deny-downawright, το, καταρτέομαι
 ήσομαι
 Depart, το, εξέρχομαι, α. 2. εξήλθεν
 Departure, έξόδος, ή
 Deplore, το, οδύρομαι
 Depraved, πονηρός, α, εν
 Depravity, κακία, ας
 Deprive, το, αποστρέφω, ήσω
 Deprived-of, to be, έστρέφομαι, ήσο-
 μαι
 Depth, βάθος, εως
 Derive, το, απολαύω, σω
 Descend, το, καταβαίνω
 Descent, κατάβασις, εως, ή
 Desert, α, ερημία, ας
 Desert, το, ερηκώ, ήσω
 Desert, το, (i. e. to run away,) απο-
 τομολέω, ήσω
 Deserted, έρημος, ου
 Deserter, αυτόμολος
 Deserved, αξιος, α, ου

- Deservedly**, *κατὰ τὸν*
Desirable, *εὐαρεστός, ὃ, ἐν*
Desire, *ἐρεῶ*
Desire, to, *προθυμεύομαι, ἔσομαι*
Desire-earnestly, to, *γλίχομαι*
Desire-of-power, *πλεονεξία, ας*
Desire-with, to, *μεταεἶθε*
Desirous, *χαρίζω*
Desirous, to be, *χαρίζω*
Desist, to, *ἀποπαύομαι, σομαι; παύομαι, σομαι*
Desolate, to, *ερημέω, ὥσω*
Despicable, *φάσλος, η, ον*
Despise, to, *καταφρονέω, ἔσω*
Despoil, to, *σπλάω, ἔσω*
Despond, to, *αθιμέω, ἔσω*
Despotism, *τυραννίς, ἰδός, ἡ*
Destined, *πεπρωμένος, η, ον*
Destined, to be, *μέλλω*
Destiny, *αἴσα, ης*
Destitute, *ἐρημος, ον*
Destroy, to, *διαφθείρω, ερῶ*
Destroy-utterly, to, *σπένδωμι, fut. ἀπολλύω*
Destroy-wholly, to, *διακορβίω, ἔσω*
Destruction, *ὀλεθρος*
Destructive, *ὀλέθριος, α, ον*
Detect, to, *εὐρεῖσκω, α. 2. ἀνέβρω*
Determination, *βούλευμα, ατος*
Determine, to, *γινώσκω, fut. γινώσκω, α. 2. ἐγνώσκω*
Determined-on, *δόξας, ᾶσα, αν*
Detest, to, *στυγέω, ἔσω*
Detested, *ἐκδρόστος, ον*
Detriment, *ἔτη, ης*
Devastating, *δῆιος, α, ον*
Device, *μητις, ἰός, ἡ*
Devious, *καλύπταγκτος, ον*
Devise, to, *μητιάω*
Devour, to, *δέπτω, ἄψω*
Dexterity, *δεξιότης, ατος, ἡ*
Dialectician, *διαλεκτικός*
Did-not-think-of, *οὐκ ἐφθησαν πυθόμενοι*
Die, to, *θνήσκω, fut. θνήσκειμαι, pf. τέθνηκα, α. 2. ἔθανον*
Die-off, to, *αποθνήσκω, α. 2. ἀπέθανον*
Diet, *δίατα, ης*
Differ, to, *διαφέρωμαι*
Different, *διάφορος, ον*
Differently, *τὰ ἑαυτῶς*
Difficult, *χαλεπός, ὃ, ἐν*
Diffidence, *αἰδώς, ὅς, ὅς, ἡ*
Diffuse, to, *εἰσπνέω*
Dig, to, *ορύσσω, ξω*
Dig-up, to, *κατασκάπτω, ψω*
Dignity, *εἰς, ας*
Bin, *κλόνος*
Dindymene, *Δινδυμήνη, ης*
Dinner, *δείπνον*
Diomedes, *Διομήδης, ὡς*
Dion, *Δίων, ὡς*
Dionysius, *Διονύσιος*
Diophon, *Διοφών, ὦντος*
Direct, *ἰθὺς, εἰς, ὃ*
Direct, to, *δισκίω, ἔσω*
Direction, *διδασκαλία, ας*
Directly, *ἰθὺς*
Direful, *αινός*
Disagreement, *διέστασις, ὡς, ἡ*
Disallow, to, *ἀπαυδάω*
Disallowed, *ἀπρόμνητος, ον*
Disappoint, to, *σφάλω, αλῶ*
Disarrange, to, *διασπείω, ὥσω*
Disasters, *δαινά, ὦν*
Disbelieve, to, *ἀπιστέω, ἔσω*
Discern, to, *γινώσκω*
Discipline, *μελέτη, ης*
Discipline-one'sself, to, *παρασκεπάζωμαι, σομαι*
Disciplined, *γυμνασμένος*
Disclose, to, *φαίνω, ανῶ*
Discourse, *μῦθος*
Discourse, to, *ἀγορεύω, ὡ*
Discover, to, *εὑρίσκω, ψωμαι*
Discretion, *φραδῆ, ης*
Disease, *ασθένεια, ας*
Disease-of-the-eyes, *οφθαλμία*
Diseased, *νοσώδης, ὅς*
Disembogue, to, *πεδιδώ, ὡσω*
Disengage, to, *παραλύω, ὡ*
Disfigure, to, *ανῶζω, ὡσω*
Disgrace, *κατήφεια, ας*
Disgraceful, *αἰσχρός, ὃ, ἐν; super. αἰσχιώτερος, η, ον*
Dishonor, *αἰσχύνω (ῶ)*
Dishonor, to, *αἰτνάζω, ὡ; επιτίμω*
Dishonored, *ἀτίμος, ον*
Dislike, *ἐχθός, ὅς*
Dislike, to, *αεχάδω; ἐχθαίρω*
Dismay, to, *πλήσσω, ξω*
Dismiss, to, *ἐξίημι*
Disobedience, *παρακοή*
Disobey, to, *ἀντακούω, ὥσω*
Dispatch, to, *ἀποστέλλω, ελῶ*
Display, to, *εποφαινομαι, ανθεύω*

use, το, αναρίσκει
 ed, πρὸς, οὐα, ἐς
 ed-to-refuse, εξαρνητικὸς, ἢ, ἐν
 ition, φρεν, ἐν, ἐς, ἢ
 sess, το, ἀμείνω, ἐν
 ilion, λόγος
 i, το, ἀμφισβητέω, ἦσιν
 urd, το, ἀνίημι
 te, το, διασπιδόμεναι
 le, το, ἀποτρέπω, ψω
 ηλακάρη, ἡς
 , τηλουρὸς, ἐν
 , το be, ἀπέρχομαι, fut. ἀφίξω
 t, ἀλλοίος, α, ἐν
 lion, χαρακτήρ, ἦρος, ὁ
 nish, το, διαγινώσκω
 nished, διασπιδόμεναι, ἐς
 i, πόρος
 i, το, κακόω, ὥσιν
 -of-mind, πένθος, ἐς
 ied, καλόπνοος, ἐν
 ite, το, διανέμω, ἐμῶ; νεμω, α.
 μα
 , χώρα, ας
 , το, ἀπιστέω, ἦσιν
 , το, θράσσω, ξω
 ἄφρος, ἡ
 mbic-poetry, διθραμβικός
 ἐς
 ολυμβητής, οἶον
 to, ἀποστρέφω, ψω
 to, δάσκαλος, ὅσιν
 nto-parties, το, ἀνασπιδίζω, ἐν
 δῖος, α, ἐν
 f-spoken, θεσπέσιος, α, ἐν
 i, μοῖρα, ας
 πράσσω, ξω; πράττω; ποιέω,
 ἰράω, ὥσιν
 ely, το, καταπράσσω, ξω
 i-to, το, ἵκνω, ψω
 to, το, λῶμαινόμεναι
 λ, κακοποιέω, ἦσιν
 , το, ἐργάζομαι, κακὰ
 etray, μὴ προδοῦς γίνῃ
 oughly, το, ἀπεργάζομαι, ἀσπ-
 , το, εὐεργετέω, ἦσιν
 to, το, εὐεργετέω
 , το, χροόμαι, ἦσιν
 ig, το, ἀδικέω, ἦσιν
 ὅσοις
 φος, ἡ
 η, gen. κύνος, κυνὸς

Doing, α, ἔργον, ατος
 Doleful, λυγρὸς, ἢ, ἐν
 Domestic, οἰκίος, α, ἐν
 Domestic, οἰκίος, α, οἰκίται
 Dominion, κράτος, ἐς
 Donation, δόσις, ἐως, ἡ
 Doom, μέρος
 Door, θύρα, ας
 Door-frame, θέρμερον
 Dorian, α, δωριεύς, ἐς
 Doric, δωρικός, ἢ, ἐν
 Double, διπλάσιος, α, ἐν
 Double (in speech), διχρόμος, ἐν
 Double-edged, ἀμφήκης, ἐς
 Double-folded, διπλῆτος, ἐν
 Doubly-edged, ἀμφήκης, ἐς
 Doubt, το, ἀμφισβητέω, ἦσιν
 Dove, περιστερά, ἢ; πέλις, ας
 Down, (prep.) κατὰ
 Down, λέχνη, ἡς
 Down-in, κατὰ
 Down-on, κατὰ
 Down-to, ἐς; εἰς
 Downcast, to be, κατηφέω
 Dowry, φέρων, ἡς
 Drachma, δραχμή, ἡς
 Drag, το, σπῶω, ἐν
 Dragon, δράκων, ἐντος, ὁ
 Drama, δράμα, ατος
 Draught, ποτὴν, οἶον
 Draw, το, ἵκνω, ξω
 Draw-aside, το, ἀπείλω, ξω
 Draw-from, το, ἀπαιτέω
 Draw-out, το, ἐκτέω, ἐν
 Draw-up, το, τάσσω, ξω; τάττω
 Dread, τάρβος, ἐς
 Dread, το, δειμαίνω
 Dreadful, δεινός, ἢ, ἐν
 Dream, ὄνειρος, ατος
 Dregs, τρῶξ, οἶον, ἡ
 Dress, αἶσμος
 Drink, πόσις, ἐως, ἡ
 Drink, το, πίνω, fut. πῶω, α. 2. ἵπτιον
 Drinkables, ποτὰ, ἐν
 Drinking, α, πόμα, τας; πόσις, ἐως, ἡ
 Drinking-bout, συμποσίον
 Drinking-cup, κύλιξ, ἐως, ἡ
 Drive, το, ἐλαύνω, fut. ἐλάσω, perf.
 ἡλακα, Att. ἐλάκα
 Drive-away, το, ἀμῶν, ἐν
 Drive-off, το, ἀλίσσω; ἀπαλίσσω
 Drive-out, το, ἀπελάττω, fut. ἀπα-
 λάττω

Drive-towards, to, πορευέσθαι
 Driving-of-an-army, στρατηλασία, α
 Drunk, to be, μεθύω, του
 Drunkenness, μεθύς
 Dry-up, to, αέρω, ψω
 Dryness, ξηρότης, ητος, η
 Due, οφείστος, ου
 Dumb, ακράγης, ις
 Duration, αἶων, ουτος, ε
 During, επί
 Dusk, δέλη, ης
 Duskiness, όρφηγ
 Dust, κόκκος, ους, η
 Dwell, to, οικήω, ήου
 Dwell-in, to, ναίω
 Dwell-within, to, κατοικέω, ου
 Dwelling, οίκημα, ατος
 Dwelling place, οίκησις, ους, η
 Dwelling-together, α, κοινωνία, ας

E

Each, έκαστος, η, ου
 Each-man, τις
 Each-other, άλλήλοι, αι, α
 Eager, πρόθυμος, ου
 Eager, having been, (pl.) μεμαδοντες
 Eagle, αετός
 Ear, οὐς, τό; gen. οτάτος, ωτός
 Earnestly-attentive-to, to be, έχομαι
 Earnestly-engaged, ενετδων, ουσα, ου
 Earnestly-wait, to, διάγω λήναρτων
 Earth, γη, γῆ, gen. γῆς, γῆς; γαία
 Earthen, κεραμεύς, η, ου
 Easier, ῥῆτον, ου
 Easily, ῥίμφο
 East, ἡός, όος, οός, η
 Easy, ῥάδιος, α, ου
 Eat, to, έδω
 Eat-down, to, καταβήω
 Eatables, έδωμα, ατος
 Eating, (subst.) βρώσις, ους, ιος, η
 Echo, ηχώ, όος, οός, η
 Eclipse, έκλειψις, ους, η
 Edict, ψάφισμα, ατος
 Educate, to, τρέφω, fut. θρέψω
 Ection, ενετίω, ουτος
 Effect, όναμις, ους, η
 Effect, to, κρῖνω, ου
 Effect-thoroughly, to, διατρένω, ζῶ
 Eggestwans, Εγγοταίαι
 Egypt, Αίγυπτος, η
 Egyptians, Αιγύπτιοι

Eight, οκτώ
 Eight-times-as-much-as, οκταπλασις
 α, ου
 Eightieth, ογδοηκοστή, η, ου
 Either, ή
 Eject, to, εκβάλλω, αλθ
 Elated, αναιρόμενος, η, ου; pl. αναιρόμενοι
 Elder, αν, προσηβότερος
 Eldest, πρεσβύτερος, η, ου
 Elect, to, επιλέγω, ζῶ
 Elect-to, to, χειροτονέω
 Elegant, χαρίεις, ουσα, ου; superl. εντατος, η, ου
 Eleusis, Έλευσις, ιως, η
 Elevate, to, εἶρω, fut. αρέω
 Eleventh, ένδέκατος, η, ου
 Elm, πτελέα
 Eloquence, οί λόγος
 Elso, άλλος, η, ο
 Embassy, προσβία, ας
 Embrace, to, αμπίσχω
 Eminence, όχθη
 Eminent, έξοχος, ου
 Eminently, έξοχα
 Emolument, ωφέλεια, ας
 Empire, αρχή, ης
 Employed-in, to be, ανασχολέσθαι
 Empty, κενός, η, ου
 Emulously-desirous, φιλότιμος, ου
 Enchant, to, πηλέω, ήου
 Enclose, to, πελόστω, ψω
 Enclosed-with a-hundred-guns, έκτόμπυλος, ου
 Encomium, εγκώμιον
 Encounter, to, κόρω κόρω
 End, τέλος, ιος
 End, to, τελευτάω, ήου
 End life, to, τελευτάω, ήου
 End-of-the-funeral-pile, σκάφος
 ρά
 Endanger-ourselves, to, τριάνδρ
 εσω, ου
 Endearment, χάρις, ιτος, η
 Endeavor, αν, επιχείρημα, ατος
 Endeavor, to, πειρασ; επιρρίσ
 άσονται, Ιον. άσονται
 Endure, to, έστέμνω, ου
 Enemies, ενδύμιοι, ου
 Enemy, εχθρός; Ιον. -εχθρά
 Engage-in, to, επιχείρῶ, ήου
 Engage-with (any one in battle),
 to, προσκίττω, fut. προσκίξω

to be, εἶμι
 n-a-war, to be, πολέριμαι
 ἰχανή
 , επιθώσσω, ξω
 on, to, προστάσσω, ξω
 πάσμαι, σομαι
 χθος, εος
 ι, ὑπερμεγέθης, ες
 λῖς
 ο, πυκνάνομαι, fut. πύσσομαι,
 θόμην
 ιto, to, πύσσομαι
 to be, χολόδομαι, ὤσομαι
 , εγγράφω
 ο, δουλδομαι, ὤσομαι
 εισέρχομαι, α. 2. εισήλθον
 to, ἐνδύμι, α. 2. ἐνέδυν
 ι, to, εισαίχυνω
 ε, πείρα, ας
 ο, καταδουλόω, ὤσω
 ος, η, εν
 πάμπαν
 τόμια, εν
 , είσοδος, ή
 to-the-harbor, ἐσπλους, ου, δ
 to, ἱκετεύω, σω
 te, to, αριθμέω, ήσω
 βάσκανος, εν
 y-begrudge, to, φθονέω, ήσω
 ἴνος
 , ζηλώω, ὤσω; φθονέω
 , Εφέσιος, α, εν
 Έφεισος, ή
 ἴορος
 try, επὼν ποίησις, εως, ή
 ius, Επιδάμνος, ή
 οιος, α, εν; ὁμοῖος
 -age, αν, ήλικιώτης, ου
 , ισότης, ητος, ή
 ὁμοίως
 αν, ἱππικὸς, ή, δν
 int, παρασκευή, ης
 Έρεβος, εος
 ι, ἴστημι, fut. στήσω
 wall, to, τειχιζω, σω
 Ερεσος, ή
 Ερέτρια, ας
 ἱμαρτάνω, α. 2. ἡμαρτον
 'ely, to, εξαμαρτάνω
 ἰάρτημα, ατος
 π, παιδεία, ας
 to, φεύγω, ξω; ὑπεκφεύγω;
 γω

Escape-from, to, ἀποδιδράσσω
 Escape-notice, to, λανθάνω, λαθον,
 pf. mid. λήληθα
 Escape-the-observation-of, to, λαν-
 θάνω, fut. λήσω, α. 2. λαθον, pf. m.
 λήληθα
 Escape-unpunished, they shall, α-
 ταπροῖζονται
 Escaped-my-observation, has, ελο-
 λήθη με
 Especially, μαλιστα
 Establish, to, κατοικίζω, σω
 Established-laws, καθεστῶτες νόμοι
 Esteem, δόξα, ας
 Esteem, to, τιμάω, ήσω
 Estimate, to, τιμάω
 Estrange, to, απαλλάσσω, ξω
 Eternal, αἰώνιος, α, εν
 Etesian-winds, Ετησίαι άνεμοι
 Etesilaus, Ετησιλάος, Ionic -λως
 Eubœa, Εύβοια, ας
 Eulogize, to, εγκωμιάζω, σω
 Eumelus, Εύμηλος
 Europe, Ευρώπη, ης
 Eurybiades, Ευρυβιάδης, εν, Ionic ου
 Eurymedon, Ευρυμέδων, οντος
 Eurytean, Ευρύτειος, α, εν
 Euxine, Εύξεινος, εν
 Euxine-sea, Πόντος
 Even, καί
 Even-at-this-time, ἔτι καὶ νῦν
 Even-if, κἂν
 Even-till-now, ἔτι καὶ νῦν
 Evening, ἐσπέρα, ας
 Evening, (adj.) ἑσπερος, α, εν
 Ever, αἰ
 Ever-to-be-remembered, αἰμνήστας,
 εν
 Every, πᾶς, πᾶσα, πᾶν; gen. παντὸς,
 πάσης, παντὸς; ἅπας, ἅσα, αν
 Every-one, πᾶς τις
 Evidence, to, διασαφένω, ήσω
 Evident, περιφανής, ἐς
 Evil, κακός, ή, δν
 Evil, αν, κακόν, ου
 Evil-doer, κάκουργος
 Exact, to, πράσσομαι, ξομαι
 Exaggerate, to, πυργόω, ὤσω
 Examine, to, εξετάζω, σω
 Exasperated, to be, θδύομαι, ὤσο-
 μαί
 Exceed, to, διαπρέπω; ὑπερβάλλω
 Exceedingly, πάνυ σφόδρα;

Excel, to, ἐπιβάλλω, εὐδ; ἐπα-
φάρω
Excel-in-bravery, to, ἀριστεύω
Except, εὐδ
Exchange, to, ἀλλάσσω, ζω; ἀντὶβα-
ψω
Excite, to, ἀρεθίζω, ενδ
Exclaim, to, αἶω, εν
Exclude, to, ἀνίστημι, ζω; ἀνίστημι;
είρω
Excogitate, to, ἐκινεῖν, ήω
Execute, to, ἐκτελέω, έω
Execution, θάνατος
Exercise, γυμνάσιον
Exercise, to, γυμνάζω, εν
Exhibit, to, ἐκδίδωμι, fut. ἐκδίδω
Exhort, to, παρακαλέω, έω
Exile, φυγῆς, άδος
Exist, to, ἐπάρχω, ζω
Expect, to, προσδοκῶ, ήω
Expectation, ἐλπίς, έδος, ή
Expedition, στρατιὰ, εὐδ; στρατεία
Expense, δαπάνη, ης
Experienced, ἐμπειρος, εν
Expert, δαήμενος, εν
Expert-in-preparation, παρασκευασ-
της, ή, εν
Expert-in-providing, ποιοτικός, ή, εν
Expire, to, τέθνημι
Explain, to, ἀσφηνίζω, έω
Expose, to, ἐκτίθημι, fut. ἐκθήσω
Exposition, ἐκτίθεσις, εὐδς, ή
Expressly, σαφῶς
Extend, to, τανύω, εν
Extensive, ευρύς, εἶα, ή
Extol, to, αἰνέω, έω
Extort, to, ἀναιδέω, ζω
Extremely, αἰνῶς
Extremely-grieved, ὑπεραχθεσθεὶς,
εἶσα, εν
Extremity-of-evils, κακῶν τρικυμία
Extricate, to, ῥέωμαι, σομαι
Exult, to, ἀγαλλισομαι, άσομαι
Eye, ὀφθαλμός; ὄμμα, εὐδς

F

Fabius, θάβιος
Fable, μῦθος
Fable, to, μῦθεσθαι, ήσομαι
Fabricate, to, τεύχω, ζω
Face, ὤψ, ὠπός, ή
Fail, to, ἀλείπτω, ψω; ἀπολείπω

Fail-of, to, ἀποδίδω
Fail-to-use, to, ἀπολείπειν
Failing, α, ὀμάρημα, εὐδς
Fair, καλός, ή, εν
Fair-checked, καλλιπάρης, εν
Fair-fruit-yielding, καλλικαρπός
Fairest, κάλλιστος, η, εν
Faithful-in-youth-oath, εὐσέβης
Fall, πτώω, εὐδς
Fall, to, πίπτω, fut. πτώω, πί-
τωκα, α. 2. έκτισον πιπτόω
Fall-about, to, περιπίπτω, α. 2.
έκτισον
Fall-against, to, προσπίπτω
Fall-down-before, to, προσκυλώ
ήσομαι
Fall-down-to, to, προσκυνέω
Fall-in, to, ἐμπίπτω, α. 2. ενέπι-
Fall-into, to, κενεπίπτω, α. 2. ε
■
Fall-on, to, ἀναπίπτω, α. 2. ανί-
Fall-out, to, εκγίνομαι, α. 2.
νέμω
Fall-out-together, to, συμπέπτω,
ἀνενέκτισον
False, ψευδής, ές
Falsely, ψευδῶς
Fame, κλέος, εὐδς, εὐδς
Familiar-with, to be, εἰσέταμαι
Family, γένος, εὐδς
Fancy θῦμις
Fane ἱερὸν, ἱερὸν
Far, πρόω; πόρρω
Far-beyond, πόρρω
Far-off, τηλοῦ
Fare δίαυτα, ης
Fare-well, to, εὐδαιμονέω, ήω
Farewell, χαιρε, έτω; inf. χαιρε
Farm, χωρίον
Fast, θοδός, έδος
Fasten, to, ἐπιδέσμαι
Fasting, άείνους, εν
Fat πῖσις, ής
Fatality, ή πεπρωμένη (i. e. μοῖρα)
Fate, αἴρ, εὐδς, ή
Fated, μόρσιμος, η, εν
Father, πατήρ, τέρας, τράς
Fatherly, πατρῷος, α, εν
Fatigue, ἀδυναμία
Fatted, σίτυρος, ή, εν
Fault, αἰτία, ας
Favor, χάρις, εὐδς, ή
Favorable, more, κρίσιμος, εν

γ, παλῶς
 ιος
 , φοβέμαι, ἔσομαι ; δία, pf.
 ἴδιος, ἰδίως ; ἰδίως, pf. mid.

atly, το, ὀβριδία
 γ, αἰῶς
 ια, ἀνταλία, ας
 , το, δαίνυμαι
 ποιμαίνεσθαι
 το, εἰνέομαι, ἔσομαι
 θεγγένω
 , λέγασθαι
 ορη, ἐγγονες
 γοργος, ἑταίρος, ὁ, ἡ
 θήλος, εἰα, ο
 κος, εος
 ιλ, γονός
 ὀργῶ, ἡς
 ιαι, αι, α
 πιστότης, ητος, ἡ
 ς, ης. The fields, αἱ ἀγροί
 κτος, η, ον
 τέκοντα

χρ, π
 , μάχομαι, ἔσομαι ; Ion. μα-
 ναυ-battle, το, ναυμαχία
 το, ἐμάχομαι, fut. ἐμαχέ-

, το, ἀπομάχομαι, ἔσομαι
 foot, το, πολεμαχία, ἡ
 severingly, το, διαμάχομαι
 well, τὸ καλῶς πολεμεῖν
 ο, ἀναπλάττω
 neut.) πλῆθω
 το, ἀμπλῆθω, ον
 the-brim, το, ἀναπλήρωμα
 εἰρίσκω, ῥήσω, α. 2. εἶρω
 asort-from, το, ἀναμμαι
 t-with, το, ψέγω, ξω
 , το, εἰρίσκω, fut. εἰρήσω
 ες, ἡ, ον ; compar. καλλίων,

ταταδία, ης
 ζημιόω, αω
 τει, ἡττομαι, ον
 ἀστυλος
 , ἐπιτελέω, εω
 ough, το, διατελέω, εω
 , ης

Fire, εἶρ, ὑπὸ, τὸ
 Fire-blazing, πυρροφλεγίζω
 Fire-place, ἀρχαία, ας
 Firm, ἐμπύος, ον
 Firm, to be, κραταίωμα, ἔσομαι
 First, πρῶτος, η, ον
 First, (adv.) πρῶτον
 First-comer, το, ὁ εἰς τὸν ἀνὴρ
 Fish, ἰχθός, ὅς, ὁ
 Fishy, ἰχθυόεις, εως, ον
 Fit, ἱκανός, ἡ, ον
 Fit, το, ἔρω, pf. 3. ἤραρα
 Fit-out, το, ἐπέλλω, ελθ
 Fitting, ἱκανός, εἰς, ὅς
 Five, πέντε
 Five hundred, πεντακῆσται, αι, α
 Fix, το, ὠρέω, εω
 Flame, φλόξ, ογός, ἡ
 Flatter, το, καλαστέω, εἶσω
 Flattery, θωπεία, ας
 Flee, το, φεύγω, ξω
 Fleet, αἰόλος, η, ον
 Fleet, α, στόλος
 Flesh, σὰρξ, gen. σαρκός, ἡ
 Flight, φύξις, εως, ιος, ἡ
 Fling, το, βάλλω, α. 2. ἵβαλον
 Flock, ποίμνη, ης
 Flourish, το, θαλλῶ, fut. θαλλ
 Flow, το, ῥέω
 Flower, ἄνθος, εος
 Flute, αὐλός
 Fly to, φεύγω, ξω ; fut. mid. Αἰθερ, φευξομαι
 Fly, to, (as a bird) πτερομαι
 Fly-away, το, ἀφίπτεμαι, α. 2. ἀππ-
 τέρων
 Fly-away-from, το, ἀποῤῥέω, εω
 Fly-down, το, καταφεύγω
 Fly-from, το, ἐκφεύγω, α. 2. ἐξίφουγον ;
 ἀποφεύγω, ἀπέφυγον
 Fly-through, το, διαφεύγω
 Fold, πτόξ, υγός, ἡ
 Foliage, φάβη, ης
 Follow, το, ἵπομαι, φέρμαι ; poet. ἵ-
 πομαι
 Follow-upon, το, ἀφίπτεμαι, α. 2. ἀφπ-
 πόμην
 Following, ἐπὶ, ον, εως, ον
 Following-on-with, ἀπὸλουός, ον
 Folly, ἀτασθαλία, ας
 Fond, κενός, ἡ, ον
 Fond-of, to be, ἔρμαι
 Fond-of-labor, φιλέκτων, ας

Fond-of-learning, φιλομαθής, ἐς

Fond-of-wisdom, φιλόσοφος, ἐν

Fondness-for-command, φιλαρχία, ας

Food, ἰσθητός, θος, ἡ ἰ βροδ, ἀς

Foolish, ἀχρεῖος, α, ἐν

Foolish, to be, μωρίζω, ἐνδ

Foolishness, μωρία, ας

Fout, ποῦς, γεν. ποδός, ὅ

Foot-soldiers, ποῖδες στρατός

For, (conj.) γάρ placed after words, as Enim in Latin

For, (prep.) πρό

For-a-long-time, ἑσπέρην, Ionic ὁσπέρην

For-an-equal-space-of-time, ὅτε ἴσμεν χρόνον

For-I-wish, αἰ γάρ ὦφελον

For-how-much, πόσον

For-indeed, καὶ γάρ

For-long, ἑσπέρην

For-other-reasons, ἄλλως

For-some-time, τέως

For-that, διὰ τὸ

For-the-first-time, πρῶτον

For-the-future, τὸ λοιπὸν

For-the-least-time, πάντοτε

For-the-most-part, μέλιστα

For-the-public-good, εἰς τὰ κοινὰ

For-the-sake, χάριν

For-the-sake-of, περὶ

For-the-sake-of-obtaining, ὑπὲρ τοῦ τοχεῖν

For-the-sake-of-pleasing, ἵνα αἰ ἀρέσκῃ

For-their-return, εἰς τὴν κατάδον

Forbid, to, ἀπέχω, α. 2. ἀπέκω

Force, κράτος, εως

Force, to, βιάζομαι, σομαι

Forcible, βίαιος, α, ἐν

Forcibly, βίαιως

Foreign, ἀλλότριος, α, ἐν

Foreigner, ξένος

Foresee, to, προδέρμαμαι, ξομαι

Forest, ὕλη, ας

Forget, to, ἐπιλανθάνω, α. 2. mid. ἐπιλανθάνομαι

Forget-about, to, ἐπιλήθομαι

Forgetfulness, λήθη ἢ λησμοσύνη

Forgive, to, συγγενώσκω

Forgiveness, συγγνώμη, ας

Forgiving, συγγνώμων, ἐν

Form, εἶδος, εως

Former, πρότερος, α, ἐν

Formerly, πρὶν ἢ πρότερον

Forsake, to, ἐκλείπω, α. 2. ἐξήλιπον

Forsooth, μὲν

Fortunate, ευδαίμων, ἐν ἢ εὐβίος, ας

ἐν ἢ superl. ευδαιμονέστατος, α, αἰ ἢ and εὐβιότατος

Fortunate, to be, κρᾶσσω καλῶς

Fortunate-in-his-children, εὖ τέκνα παῖδες

Fortune, τύχη

Forty, τεσσαράκοντα ἢ Ionic τεσσεράκοντα

Forward, κἀρείθεῖς κἀρῆν ἢ κρῆν

Forward, to, ἐροφίω

Forward, to be, κρείχην, ἔχην

Found, to, ἐτίζω, ας

Fountain, πηγὴ, ἡς ἢ πίδαξ, ας, ὅ

Four, τέσσαρες, α

Four-hundred, τετρακόσιοι, α, α

Fourth, τέταρτος, α, ἐν

Fox, αλώπηξ, ἀκός, ἡ

Fracture, ἰα, κατάγμα, ἔχην

Frame, ὅμιλος, τὸ

Frantic, to be, δαιμονίω, ἔχην

Free, ἐλεύθερος, α, ἐν

Free, to, ἐλευθερίω, ὡς

Free-from-danger, ἀκινδύνος, ἐν

Free-from-disease, ἀνουςτος, ἐν

Freedom, ἐλευθερία, ας

Frenzy, ταραντολία, ας

Frequent, πυκνός, ὅ, ἐν

Fresh, χλωρός, α, ἐν

Fresh-sprinkled, νεόβρατος, ἐν

Fret, to, κνίζομαι, σομαι

Friend, φίλος

Friendly, φίλος, α, ἐν

Friendly-with, to be, προσεγγίζομαι

Friendship, φιλότης, ατος, ἡ ἢ φιλία

αἰς

Frightened, δέσας

Frivolous, μέτριος, α, ἐν

From, ἐκ ἢ ἀπὸ

From-a-feeling-of, ἀπὸ

From-above, κατ' ὤκω (Ionic)

From-beside, παρά

From-doing, μὴ ποιῶν

From-failing, μὴ παύειν

From-learning, τὸ μαθεύειν

From-near, ἐγγύθεν

From-on-high, ὑψόθεν

From-pillaging, τὸ μὴ λεηλατεῖν

From-that-quarter, ἐκθεν

he-Gods, θεοὶ
 he-part-where, ὅθεν
 he-stern, πρόμνηθεν
 vhal, ἐξ ἑαυτοῦ
 vhencc, ἄθεν, ὅθεν
 vithin, ἐνδοθεν
 takth, ἥς
 ing, ζωνοφορούμενος, η, ον
 capth, ἰς
 1, αγαθός, ὃ, ὄν
 1ly, most, αὐτὸ ἐπισημειωμένον
 ss, ἄλιος, ο, ον
 to, τελείω, ἔσω
 id, τελίφορος
 λήρη, εἰς ἡλίας, α, ον ἡλίας,

διαπαντὸς
 is, ἀτάσθαλος, ον
 are, εκείνα, ἔων, τὰ
 it, ἐτι
 it-on, πρόσω
 rhines, εος, ἡ
 , κενός, ὃ, ὄν
 1, ἐσόμενος, η, ον
 1, the, τὰ μέλλον
 >repentance, τὸ μεταμελητόν

G

κέρδος, εος
 to, αἰρέω, α. 2. εἶλον
 enown, to, εὐδοκίμω, ἦσω
 εύρα, ας
 10, Γαλιλαία, ας
 gal, εύπερος
 1, Γάλλος
 ion, κωλή, ἥς
 to, χαίρω, ανῶ
 in, to, εὐχαίρω, ανῶ
 1us, Γάργαρος, ἡ
 ad, στέφανος
 ent, ἱμάτιον
 πύλη, ης
 it-together, to, λέγω, ζω
 , Γάλλοι
 gal, α, στρατηλάτης, ου ἡ στρα-
 1ς
 rate, to, τεκνέω, ὦσω
 ration, γενεά, ἄς
 1ous, γενναίος, α, ον
 ine, γνήσιος, α, ον

Germans, Γερμανοί
 Get, to, ελφάνω, ανῶ
 Get-away, to, ἐκείνω, ζω
 Get-from, to, ἀπολαμβάνω, α. 2. ἀπὸ-
 λαβόν
 Get-gain, to, ἐκρίνω, ανῶ
 Get-in-exchange, to, ἀντικαταλλάσσω, ζω
 Get-into, to, ἐνδύομαι, σομαι
 Get-ready, to, παρασκευάζομαι, σομαι
 Get rid, to, μεθίεμαι
 Get-to, to, προσβαίω, α. 2. προσέβην
 Get-up, to: pf. mid. ἐγρήγατο
 Ghosts, νεκροί, ον
 Gift, δῶρημα, ατος ἡ δῶρον; δωρεά ἄς
 Gird, to, ἐνδύω, ψω
 Girdle, ζωνστήρ, ἥρος, ὃ
 Girl, κόρη, ης
 Give, to, δίδωμι, fut. δώσω, α. 2. δόν, α. 1. δῶκα. Poet. δίδω
 Give-a-signal, to, σημαίνω, ανῶ
 Give-back, to, ἀποδίδωμι, α. 2. ἀπὸ-
 δόν
 Give-beside, to, παραδίδωμι, α. 2. παρίδω
 Give-directions-to, to, σημαίνω, ανῶ
 Give-in-charge, to, ἐντίλλομαι
 Give-in-exchange, ἀντικαταλλάσσω, ζω
 Give-it-back, to, ἀφίημι
 Give-orders-to, to, ἀνέγγιμι
 Give-out, to, ἐξίτω, α. 1. εἶπα, α. 2. εἶπον
 Give-up, to, ἐνδίδωμι, fut. ἐνδώσω
 Give-way, to, χωρέω
 Glad, to be, χαίρω, αρῶ
 Glad-at, to be, ἐπιχαίρω
 Gladly, ἡδύως
 Glisten, to, λάμπω, ψω
 Globe, αἶα, ας
 Glorious, ἐκδόλιμος, ον
 Gloriously, ἐκλειώς
 Glory, δόξα, ης
 Glow, to, αἶθω, αἶθεμαι
 Glut, to, κορέω, ἔσω
 Go, to, εἶμι, plur. mid. ἦεν, α. 2. inf. old form ἔμεν; χωρέω
 Go-about, to, περιέρχομαι, α. 2. περι-
 ἄλθεν
 Go-away, to, ἐξέρχομαι, α. 2. ἐξήλθεν
 Go-back, to, νίεμαι
 Go-back-from, ἀπονέμωμαι

- Go-fast, to, *θίω*, poet. *θείω*
 Go-forward, to, *πρόερχομαι*, a. 2. *προήλθον*
 Go-frequently, to, *φειδάν, φου; φει-
 ρίω* Ionic
 Go-from, to, *απέρχομαι*, a. 2. *απήλ-
 θον*
 Go-in-order, to, *συνείχω, ξω*
 Go-into, to, *είσομαι*
 Go-off, to, *άπειμι*
 Go-on, to, *έγω*
 Go-out, to, *εξίτιμι*
 Go-out-against, to, *ενίξομαι*, a. 2. *ενίξιον*
 Go-out-of, to, *ἐξέρχομαι*, a. 2. *εξήλθον*
 Go-over, to, *περίτιμι*
 Go-straight, to, *κατορθόω, ώσω*
 Go-through, to, *διέμι*
 Go-thy-way, *ήπαγε*
 Go-to-law, to, *δικάζομαι, σωμαί*
 Go-to-war, to, *πολεμέω, ήσω*
 Go-together, to, *συνταροόομαι, σωμαί*
 Go-up, to, *ανήκω*
 Go-upon, to, *έκωμι*, a. 2. *έκειον*
 Go-without, to, *τηνέομαι*
 Goul, *αιξ*, gen. *αιγός, ή, ή*
 Goblet, *κρετήρ, ήρος, ό; Ionic. κρετήρ*
 God, *θεός, Δαιμων*
 Goddess, *θεά, ές*
 Godlike, *θεϊός, α, όν*
 Going-away, *Ι αγω, άπειμι*
 Gold, *χρυσός; χρυσεόν*
 Gold, (adj.) *χρυσέος, α, εν; χρυσοός, ή, ούν*
 Gold-wrought, *χρυσόφλατος, εν*
 Golden, *χρυσέος, α, εν*
 Gone, to be, *οίχομαι*
 Good, *α, αγαθόν*
 Good, *αγαθός, ή, όν; χρηστός, ή, όν*
 Good-dead, *αγαθαιργία, ας*
 Good-for-nothing, *μοχθηρός, ό, όν*
 Good-fortune, *τό ευτυχές*
 Good-looking, *επειδής, ές; superl. έτατος, η, εν*
 Good-qualities, *τά αγαθά*
 Good-report, *εὐκλεία, ας*
 Good-reputation, *ευδοξία, ας*
 Good-will, *έόνοια, ας; θυμός*
 Gore, *βρότος*
 Govern, to, *άρχω, ξω*
 Govern-by-kings, to, *βασιλεύω, εν*
 Government, *κυρανία, ίδος, ή*
 Governor, *άρχων, ουτος*
- Grace, *χάρις*
 Graces, the, *Χάριτες, εν, αί*
 Gradual, *βαδής, ό, όν*
 Grammar, *γραμματική, ής*
 Grammarian, *γραμματικός*
 Grand-father, *πάππος*
 Grand-son, *επίγονός, οῦ*
 Grant, to, *εὐλογέω, ήσω*
 Grape, *σταφυλή*
 Grape-bearing, *πολυσταφύλος, εν*
 Grass, *πoία, ας*
 Grateful, *εὐχαριστός, εν*
 Gratified, to be, *ήδομαι*, a. 1. p. *ήδην*
 Grave, *σεμνός, ή, όν*
 Great, *μέγας, μεγάλη, μέγα; gen. μέγαλον, ης, εν*
 Great concourse-of-people, *α, οχλός πολλός*
 Great-deal-of-money, *α, χρέματα μέγιστα*
 Greater, *μείζων, εν*
 Greater-part, the, *αί πλείονες*
 Greatest, *μέγιστος, η, εν; πλείεστος, η, εν*
 Greatly, *μέγα; μέγας*
 Greatness, *μέγεθος, εως; Ionic. μέγεθος, εως*
 Grecian, *Ἑλληνικός, ή, όν*
 Grecians, *Ἀχαιοί, όν; Ἕλληνες, εν*
 Greece, *Ἑλλάς, έδος, ή*
 Greek, *Ἑλλην, ηνος*
 Greek, *Ἀχαιοί, όν; Ἕλληνες, εν; ἄχαιοί, όν*
 Grief, *άλγος, εως; λύπη, ης*
 Grieve, to, *αλγίω, ήσω*
 Grieve-for, to, *καταστένω*
 Grieved, to be, *άχθωμαι, ήσομαι*
 Grieving, *αχνύμενος*
 Grievous, *αχθειςτός, ή, όν*
 Grievous-weight, *αχθιγόνον, όνος, ή*
 Grievously, *αικώς*
 Griffin, *γρύψ, έπος, ό*
 Grim, *γοργυπός, όν*
 Grimly, *γοργόν*
 Groan, *γόος*
 Groan, to, *γόω*
 Ground, *γή, ής*
 Grove, *έλος, εως*
 Grow, to, *φάω, έσω*
 Grow-old, to, *κατοκηρέσκω; γηράσκω*
- Grow-up, to, *αίξομαι; πf. ηέξομαι*
 Guard, *φύλαξ, ατος; φύλας*

to, φυλάσσω, ζῶ
 guinst, to, ἐπιλαβόμεαι, ἔσομαι ;
 ὦ, ζῶ
 ver, to, ἐκφυλάσσω
 n-spirit, δαιμόνιον
 D, ἐκτινάξω, αὐ
 ἔνος
 φηγητῆς, οὐ
 D, ἰδῶ, ὥσω
 ierria, αὐ
 κδικῶ, οὐκ, οὐ
 ποτ

H

on, οὐκ, αὐ
 I, ἐν ἔθι
 o-to-act, to, κατασκευάζω, οὐ
 ot-been, εἰ μὴ
 Δῖς, ἰδοὺ
 (rb,) χαίρει, ἔτω
 αἱ, ἡ ; ἔθιρα, αὐ ; χαίρει,

τυς, εἰα, ὕ
 ἄρ, ἡ, ὅρ. χιρῆς, χερὸς
 all, χερουναξία, αὐ
 es, ευχέρεια, αὐ
 ἔχασεν
 to, ἀπτομα, ἀψομαι
 ne, σκευῆς, ἔς
 ἰ, κρημνισμῶ, fut. κρημνίσω
 , to, (neut.) κρημνισμαί
 to, συμβαίνω, ἡ. 2. συνέβη
 es, ευδαιμονία, αὐ
 ιακάρως, α, ὅν ; ὀλβίως, α, ὅν
 ioda, μάκαρες, ὅν
 O, ταρασσῶ, ζῶ
 , λιμήν, ἔνος, ὅ
 ιρῆς, α, ὅν
 , δυσπραξία, αὐ
 ἡμα, αὐ
 D, πημαίνω, αὐ
 κριγῆ, γγος, ἡ ; κισθρα
 s, ἀρκαγος
 καθαρωδῆς
 ιληρῆς, α, ὅν
 ἔχως, αὐ ; σπουδῆ, ἡ
 O, σπαύδω, αὐ
 αὐ, αὐ
 μισῶ, αὐ
 ἰ, ἐχθραντίως
 uirely, to be, ἀπύχθωμαι
 mom, ἐχθιστος, ἡ, ὅν

Hatred, ἐχθρῶς, αὐ
 Have, to, ἔχω, fut. ἔξω, α. 2. εἶχον,
 ἔσχω
 Have-a-care, to, ἐπιμελλόμεαι, ἔσομαι
 Have-a-sense-of-shame, to, αἰσχύνο-
 μαι
 Have-a-sense-of-shame-for, to, αἰσ-
 χύνομαι, εἶμαι
 Have-care-for, to, φροντίζω, αὐ
 Have-despotic-power, to, τυραννέω,
 ἔσω
 Have-in-hand, to, ἐπιχειρῶ
 Have-in-mind, to, ἐνθυμιόμαι
 Have-in-possession, to, ἐκτέλει, ἔσο-
 μαι
 Have-power-over, to, κρατέω, ἔσω
 Have-the-mastery-over, to, κρατέω,
 ἔσω
 Have-understanding, to, θρονέω
 Having-a-common-boundary-with,
 ὁμορος, ὅν
 Having black-water, μελάνυδρος, ὅν
 Having-large-necks, κροτάχες, ὅν
 Having-many-holes, πολυτρητός, ὅν
 Having-the-same-name, ὁμώνυμος, ὅν
 Having-their-own-laws, αὐτόνομος
 Having-them-tied, περικαίμενον
 He, αὐτὸς ; ποτὶς ; οὐτός ; ὅς ; αἷνος ;
 He-goat, χίμαρος ; τράγος
 He-having-arrived, αὐτὸς ἔκοντος
 He-would-not-have-died, οὐκ ἂν ἐνέ-
 θανεν
 Head, κεφαλῇ, ἡ
 Head, to, ἡγεμονεύω, αὐ
 Head-a-republic, to, δημογωγέω, αὐ
 Heads, the, τὰ πρῶτα
 Healer, ἰατρῆς
 Health, ὑγίεια, αὐ
 Health-to-be-in, ὑγιαίνω
 Healthiness, σωτηρία, αὐ
 Heap-up, to, χέω, αὐ
 Hear, to, ἀκούω, αὐ
 Hear-equally-with, to, ἰσπεξακούω
 ὡσαύτως
 Hear-into, to, εἰσακούω, αὐ
 Hear-of, to, ἀκούω, αὐ
 Harken, to, ἀκούω, αὐ
 Harken-to, to, ἀκροδομαι, ἔσομαι
 Hearsay, ἀκούη, ἡ
 Heart, καρ, προς, τὸ ; κίον, τὸ ; κίον,
 προς, τὸ ; καρδία, αὐ ; καρδία
 Hearth, ἑστία, αὐ

- Heat**, καύμα, εως; θάλας, εως
Heaven, ουρανός
Heavenly, θείος, α, ου
Heavily, βαρύνω
Heavily-laden, to be, βεβήκασι; πρ.
mid. βεβήκα
Heaviness, βάρος, εως
Heavy, βαρὺς, εἰς, ὃ
Heavy-armed-man, ἐπὶλκτος, ου
Hecate, Ἑκάτη
Hecatomb, ἑκατόμβη, ης
Hector, Ἑκτωρ, ορος
Hecuba, Ἑκίβη, ης
Heights, ὄρος, α, το
Helen, Ἑλένη, ης
Hell, Ἅδης, ου; Ἀΐδης, ου
Hellas, Ἑλλάς, ὁδος, ἡ
Hellenes, Ἕλληνες, ων
Hellenic, Ἑλληνικός, ὃ, ὅν
Hellespont, Ἑλλήσποντος
Helmet, κράνος, εως
Help, βοήθεια, ας
Help, to, ἀρῶν, ἕω
Helper, (fem.) πολλήντρια, ας
Hence, ἐνδε, ἐνθεν, ἐνθενδε
Hesperian, Ἑσπερίος
Hes, ἥ, ὅ, ὅν
Hes, of, αἰώνος; αἰώνος; τῶντος; αἰώνος;
' τῶντος; αἰώνος. μιν; νιν; αἰώνος;
&c.
Herald, κήρυξ, ὅκος
Herald, to, κηρύσσω, ἕω
Herculean, Ἡρακλείος, α, ου
Hercules, Ἡρακλῆς, ὅκος
Herdsmen, βοσκός, ος
Here, ὅδε; ἐνθάδε
Hereafter, ὅτε
Hermione, Ἑρμιόνη, ης
Hermogenea, Ἑρμογένης, ου
Hermus, Ἑρμῶς
Hero, ἥρωας, εως
Herodious, Ἡρόδιος
Herself, αὐτή
Hesitate, to, ἡσυχάζω
Hide, α, διφθέρω, ας
Hide, to, κρύπτω, ἕω
Hide-in, to, συγκρύπτω, ψω
Hide-with, to, συγκρύπτω, ψω
Hiding-place, κρυπτή, ὅκος
High, ὑψηλός, ὃ, ὅν
High, (adv.) ὑψοῦ
High-character, ἀξίωμα, εως, ἡ
High leaved, ἀκρόκομος, ου
High-mindedness, φρόνημα, εως
Highest, ὀψος, α, ου
Highest-part, κρῖς, ἀπὸς, το
Hill, λόφος
Him, αὐτὸν; αὐτόν; μιν; οὐ
νιν; τόνδε; to him, αὐτόν; α
τῶν; αἰ; of him, οὐ, &c. And
" He"
Himself, αὐτός; accusa., αὐτόν, αἰ
of himself, ἑαυτοῦ, αὐτοῦ, ου
to himself, αὐτοῦ, αὐτοῦ. Ionic
τοῦ
Hind, ὑστέρω
Hinder, to, κωλύω, ου
Hinder-from, to, ἀπεκωλύω, ου
Hint, ἀποσημασίω, ης
Hippias, Ἱππίας, ου
Hippocrates, Ἱπποκράτης, εως
Hippolytus, Ἱππολύτος
Hippylus, Ἱππύλος
Hire, to, μισθόωμαι, ὁμαι
Hu, ὅς, ὅ, ὅν; ὅς, ἡ, ὅν
Hu-former-friends, οἱ φίλοι οἱ
θιν
His-future-friends, οἱ ἑταίροι
His-will, τὸ αὐτοῦ βουλόμενον
Hit, to, παύω, ου
Hit-upon, to, τυγχάνω, τυχῶν,
τυχον
Hither, ἐνθάδε; ὅδε
Hither-and-thither, ἐνθα καὶ ἐνθ
Hitherto, ἄχρι
Hoary, πάλαι, ὃ, ὅν
Hog, ὄρως, ὅς
Hold, to, ἔχω, fut. ἔξω, α. 2.
ἔσχω
Hold-any-intercourse, to, πωλ
Hold-apart, to, δίσχω, α. 2. δίσ
Hold-communication, to, κοινωνέω
Hold-forward, to, προσέχω
Hold-off, to, ἔχω, fut. στήσω
Hold-out, to, ὑπομένω, ἀν
Hold-out-to, to, παρέχω, α. 2.
ἔσχω
Hold-up, to, ἀνέχω, α. 2. ἀνέχω
Hole, φυλάξ
Holy, ἁγνός, ὃ, ὅν; ἱερός, ὃ, ὅν;
α, ου
Home, ὄρος, ου
Homer, Ὅμηρος
Homeward, οἰκός
Honey, μέλι, εως, το
Honey-comb, μελισσομα

ἡμῶν, ἡς
 ο, τῶν, οὐ, τῶνδε
 ἰο, καλῶς, ἢ, ἐν; superl. καλ-

η, οὐ
 io-conduct, τὸ καλῶ

ηγ, καλῶς

καίτρον

πῆς, ἰδὼς, ἢ

ι, ἐλπίζω, οὐ

adj.) ἀεράτινος

, most, ῥίγιστος, η, οὐ

, μέγα σφόδρα

φόβος

ῥπος

adj.) ἱππιος, α, οὐ

ιππος, ἱππόδρομος

ming, ἱππόδαμος, οὐ

in, ἱππῶς, ἰος

inship, ἱπποσύνη, ης; ἱππική,

πολέμιος, α, οὐ; ἐχθρὸς, δ, ἐν
 ὄς, ἢ, ἐν

ἵκος; ὁμός; οἰκία, ας; ὁῖμα,

uilding, οἰκοδόμησις, αὐς, ἢ

τ

od, εἶος, α, οὐ

u-that, ὅπως

iny, ὅσος, η, οὐ

ich, πόσος, η, οὐ; Ion. πόσος

uch-soever, ὅσοις, ης, οὐ,

it, ὥς

λῆρος, α, οὐ

ανόρμος, α, οὐ

, χθαμαλὸς, ἢ, ἐν

l, ἑκατὸν, undeclined

d-fold, α, ἑκατηντὸς, ἢ, ἐν

l-headed, ἑκατομυρῶν, οὐ

, λίρως

after, το, περὶ, δὲ

fra, ας

ier, το, θηράω, οὐ

r, το, θηράομαι, ἀσσομαι

, ῥίπτω, ψω

avelin, το, ακουτιζω

ne, λαλιᾶν, απος, ἢ

o, (neut.) ἱρμάω, φω

ubst.) δέλησις, αὐς, ἢ

ι, βλάπτω, ψω

ἐπλήμων, οὐ

d, πόσις, ἰος, αὐς

ihine, βασιθίνος, η, οὐ

Hyllas, Ὑλλας

Hypocrite, ὑποκριτής, οὐ

I

I, ἐγὼ

l-for-my-part, ἑγωγε

I-went, εἰα

I-wish-that, ὥφελε

Ibycean, Ἰβύκειος, α, οὐ

Ichneumon, ἰχνηντής, οὐ

Ida, Ἴδη, ης

Idæan, Ἰδαῖος, α, οὐ

Idea, ἰδέα, ας

Idomeneo, Ἰδομένη, ης

Idomenæus, Ἰδομενεύς, ἰως; Ion. ἦος

If, εἰ

If-altogether, ἀπασιν

If-consequently, ἀπασιν

If-in-any-way, εἰ πως

If-it-should-so-happen, τυχόν

If-you-compare-it-with, ὡς πρὸς

If-you-stand-in-need-of, εἰ δὲ ἔμει

Ignoble, ἀγεννής, ἰς

Ignorance, ἀγνοία, ας

Ignorant, εἰδώς, ι

Ignorant, to be, ἀγνοεῖν

Iliad, Ἰλῆς, ἰδος, ἢ

Ilioneus, Ἰλιονεύς, ἰως, Ion. ἦος

Ilium, Ἴλιον

Il, (adv.) κακῶς

Il, an, κακῶν

Il, to be, κακῶς, φω

Il-disposed, δυσχεραίνων, οὐσα, οὐ

Il-fated, δυστυχῶν, οὐσα, οὐ

Il-health, ἀβρωσία, ας

Il-in-mind, νοστῶν, ὦν

Il-spoken-of, to be, κακῶς, κακῶς

Il-state-of-health, κακότης, ης, ἢ

Il-treat, to, ἐκρίζομαι

Il-use, to, κακῶς, φω

Illegal, παράνομος, οὐ

Illness, πάθος

Illustrious, φαιδύμενος, οὐ

Illyrian, Ἰλλυριεύς, ἢ, ἐν

Illyrians, the, Ἰλλυριοί, ὦν

Image, εἰδωλόν, ατος

Imagination, φαντασία, ἰδος, ἢ

Imagine, to, οἶμαι; εἶμαι

Imitation, ῥίμνησις, αὐς, ἢ

Immediately, εὐθὺς

Immense, ἀερόφνης, ἰς

Immoderate, ἀμετρος, οὐ

- Immortal**, ἀθάνατος, ον; or -ος, η, ου
Impart, to, μεταδίδωμι, ἀδόνω
Impel, to, ἀνάγω, ξω
Impend, to, μέλλω
Impetuous, θαρρός, ου
Impious, ασέβης, ἰς
Important, more, πρεσβύτερος, ο, ου
Important, most, μέγιστος, η, ου
Impossible, ἀπορος, ου; ἀδύνατος, ου
Impotence, ἀσθένεια, ας
Imprecate, to, ἀρδομαι
Imprecation, ἀρὰ, ἄς
Impudence, θράσος, εως
In, εν τῷ/ῇ δασίς; poet. ενί
In a better manner, πρεῖσσον
In a body, ἑλῆς, ἰς
In a manifold degree, πολλαπλάσια
In a manner worthy, ὀξίως
In accomplishing, τελίνας
In after time, ὕστερον
In another part, ἄλλοθι
In any other manner, πρὸς ἄλλῃ
In any way, πω and πως; πως generally before a vowel
In any way at any time, τῶσπερ
In armor, ἐκλήτης, ου (ι)
In case, ἂν
In common, εν μέσῳ
In company with, μετὰ
In consequence of, ἐπὶ
In consequence of thinking, ὁμοεμενός, η, ου
In discovering, γινώσκει
In every respect, παντάκτως
In fact, ὅθι
In good health, ὑγιαίνων, εουσ, ου
In good time, αἰς καλόν
In my judgment, παρ' ἐμοῦ
In Nestor's time, Νέστορι
In no other way, οὐδαμῶς ἄλλως
In no way, οὐδαμῶς
In order, ἕξειν; ἀφορῆς
In order that, ὅπως
In order that not, ἵνα μὴ
In other respects, τὰλλα
In our power, ὅφ' ἡμῖν
In place of, ἐκτὸς
In preventing him from falling, τὸ μὴ ου πεσεῖν
In regard to making enquiries about, τὸ μὴ ου πεθέσθαι
In regard to not dying, τὸ μὴ ου θανατῶσθαι
In some degree, πῶς
In the contrary direction, ἐναντίον
In the earth, χθονί
In the greatest degree, μέγιστον
In the interval, εν τῷδε
In the mean while, εν τούτῳ
In the midst, μεταξὺ
In the past year, πέρυσι
In the power of, πρὸς
In the same way as, ὡς αὐτως
In the time to come, αἰς τὸν-ἔτιαι χρόνον
In the way, ἐμποδῶν
In the way that, ὅπως
In their arms, ἐγκάλεσσι
In this manner, ὅθι; ὡς
In this part, ἐνταῦθα
In truth, τὸ ἔντι
In turn, ἀνὰ μέρος
In turn receive, to, ἀντιδέχομαι, ξμαι
In two, δίχα
In vain, μάτην
In what part, ποθί
In what place, ποῦ
In what state, ἵνα
In what way, ὅπως
In which, ἵνα
In which crowns were given, εν φανίτης, ου
In which place, ποθί
In your way, ἐμποδῶν
Inability to sail, ἀπλοία, ας
Incapable, ἀμήχανος, ου
Incensed, to be, θυμόδομαι
Inclination, θυμός
Incline, to, νεύω, ου
Inclined, to be, βούλομαι, θέομαι
Inclose in wax, to, κατακρηδῶ, ὡς
Inconsiderate, ἀφρων, ου
Increase in power, to, ἐκταυξίνομαι perf. ἐκταύξημαι
Incredible, ἀπίστος, ου
Incredulous, to be, ἀπιστεῖν, ὅσω
Incursion, καταδρομή, ἡς
Indeed, η; μὴν, when answering a δὲ
Indictment, γραφή, ἡς
Indifference, ἀμέλεια, ας
Indigenous, ἀντόχθον, ου
Indignant, to be, οργίζομαι, ορμαι
Indignation, θυμός
Indiscriminate, ἀκρίτος, ου

ιλ, αν, ιδιότης, ου
 το, έχω
 λς
 ε, έφυκτος, ου
 ιnce, πειρία, ας
 ιnced, άπειρος, ου
 , κακοδοξών, οσα, ου
 ιδοξία, ας
 πιος
 πίζος
 ιn, εκακοδειμονία, ας
 τεκμαίρομαι
 ιαίων, ου
 ο, ήσων
 , φθόσω, ήσω
 , ακήλητος, ου
 , εντεινόμεναι
 ο, διδάσσω, ξω
 οn, αγγελία, ας
 -of, to be, πυθάνομαι, fut.
 , α. 2. ικυθόμην
 ευκοφάντης, ου
 ι, δυσκλής, ές
 ιly, δυσκλώς
 ι, πατοιαίω, ήσω ; οικίω
 ι, κληρονομίω, ήσω
 ιe, κλήρος
 ble, αμυχθαλόεις, εσα, ου
 ιχθός, α, ου
 ι, εφετμή, ής
 , αδικίω, ήσω
 ιτάσθαλος, ου
 ρις, εως, ή
 αδικία, ας
 i-part, मुखός
 ο, γράφω, ψω
 ιit, μικρός, α, ου
 , έβρις, εως, ή
 ιπέρβιος, ου
 pore, ιβριστότερος, α, ου
 o be, ιβρίζω, ου
 ι, θεωρώ, ήσω
 ously, παρεχρήμα
 εξ υπογύου
 , απτ
 , επιτήδεσμα, ατος
 ο, παιδεύω, ου
 ι, παιδία, ας
 , παιδοτρέφης, ου
 ιa, άργατα, ου
 ις, εως, ή
 ιβρίζω, ου ; καθυβρίζω, ου
 άσπτος, ου

Intellect, φρόνησις, εως, ή
 Intellects, φρόνεις, ου, αι
 Intelligence, φρόνησις, εως, ή
 Intelligent, επιστάμενος, η, ου
 Intelligibly, σαφώς
 Intend, to, μέλλω
 Intention, νόος, ουός ; gon. νόον, νοή
 Intercept, to, ενοίρω
 Intercept-by-a-wall, to, αποτμηχίζω,

ου
 Interception, απόληψις, εως, ή
 Interchange, to, διαλλάσσω, ξω
 Interdict, to, απαγορεύω, ου
 Interest, τό χρεωθές
 Interpret, to, λαμβάνω
 Interrogate, to, ανιστορέω, ήσω
 Intervene, to, διάφθμι, α. 2. διέφυν ;
 Intimacy, συνήθεια, ας
 Into, εις, εις ωική accus.
 Into seven-parts, ιεταχα
 Intolerable, ουκ ανεκτός, ου
 Intreat, to, ικετεύω, ου
 Introduce, to, εισφέρω
 Intrust, to, επιτρέπω, ψω
 Invade, to, λαμβάνω, α. 2. Διαβον
 Invaders, οι εισόντες
 Inveigh-against, to, εγκαλίσω
 Invent, to, εύρισκω, α. 2. εύρον
 Invite, to, καλίσω, έσω
 Involuntary, ακούσιος, α, ου
 Involve, to, ελίσσω, ξω
 Iole, Ιόλη, ης
 Ionian, Ιόνιος, α, ου
 Ionians, Ιωνες, ου
 Iridesome, λυγρός, α, ου
 Iron, σιδηρος
 Iron-forging, σιδηροτέκτων, ου
 Irrationally, αλόγως
 Island, νησος, ή
 Ismenus, Ισμηνός
 Issue, to, γίγναμαι
 Isthmian, Ισθμιας, α, ου
 Isthmus, ισθμός
 It, ουτός, αὐτή, τοῦτο ; ἕδε, ἥδε, τόδε ;
 αὐτός, ή, ό ; accus. ουτόν ; τόνδε ;
 αὐτόν ; ?
 It-becomes, δεῖ
 It behoves, χρών
 It-being-determined, δοκούν
 It-being-in-your-power, παρὰ σοι
 It-did-not-happen, ουκ εἰργένετο
 It-has-been-determined, ἐθελε
 It-having-been-determined, ἐβέβη

It-is-a-care, μέλει, ἔστι
 It-is-not-permitted, οὐκ ἔξεστι
 It-is-reasonable, τοιαύτε
 It-is-right, χρεών ἐστι
 It-shall-be-said, εἰρησεται
 It-was-possible, ἐνεδέχστο
 It-would-be, ἂν εἴη
 Italians, Ἰταλιῶται, ὧν
 Ithaca, Ἰθάκη, ἧς
 Its-being-blameable, τὸ νενυμνησθῆναι
 Itself, αὐτός, ἡ, ὁ
 Iviad, κισσῶν, ἐς
 Ivy, κισσός

J

Jason, Ἰάσων, οὖνος
 Javelin, ἀκων, οὗτος, ὁ ; ἀκόντιον
 Jesus, Ἰησοῦς
 Join-in, to, ἐνζύγνυμι, ἐνζεύξω
 Join-in-alliance, to, συμμαχεῖν, ἦσω
 Join-together, to, συμβάλλω, αὐτῶ
 Joint, ἀρθρον
 Jointly-agitate, to, συνταράσσω, ξω
 Jointly-lay-waste, to, συμπορθέω, ἦσω,
 imp. συνεπόρθειν, οὖν
 Journey, ὁδοιπορία, ας
 Journey, to, βαίνω, α. 2. ἔβην, pf. βέ-
 βηκα
 Journey-through, to, διαβαίνω, α. 2.
 διέβην
 Jove, Ζεὺς, gen. Διὸς ; Ζῆν, νός
 Joy, χάρις, ατος
 Joy-of-heart, εὐφροσύνη, ἧς
 Joy-producing, χαροποιός, ὧν
 Judea, Ἰουδαία, ας
 Judge, κριτής, οὗ ; δικαστής, οὗ
 Judge, to, κρίνω, ἐνῶ, α. 1. ἐκρίνα
 Judge-against, to, κατακρίνω, ἐνῶ
 Judge-between, to, διακρίνω, ἐνῶ
 Judge-of, to, κρίνω, ἐνῶ
 Judge-worthy, to, αξιόω, ὥσω
 Judgment, κρίσις, εως, ἡ
 Judgment-seat, δικαστήριον
 Jump, to, πηδάω
 Jump-from, to, αποπηδάω, ἦσω
 Juno, Ἥρα, ας
 Jupiter, Ζεὺς, gen. Διὸς
 Just, δίκαιος, α, ον ; ἐνδίκος, ον
 Just-as, ὥσπερ
 Just-as-I-was-taking-in-hand, ἡδὲ μου
 ἐπιχειροῦντος

Justest, δικαιοτάτος, ἡ, ον
 Justice, δικαιοσύνη, ἧς ; ζῆλος
 Justly, δικαίως ; εὐκότως

K

Keen, οξύς, εἶα, ὅ
 Keep, to, ἔχω, α. 2. ἔσχω, εἶχε
 Keep-alooft, to, σχέω, α. 2. ἔσχα
 Keep-alooft-from, to, ἀφίστημι
 Keep-awake, to, ἐγείρω, ἐγῶ
 Keep-guard, to, φυλάσσω, ξω
 Keep-guard-at, to, φρουρέω, ἦω
 Keep-hold, to, ἔχομαι, fut. ἔξω
 Keep-off, to, εἰργω, ξω
 Keep-under, to, ὑφίστημι
 Keeper, ῥυτῆρ, ἦρος, ὁ
 Keeper-of-the-laws, νομοφύλαξ
 Key, κλεῖς, εἰδός ; Ἰον. κληῖς, τῆς
 Kid, ἐρίφος
 Kill, to, κτείνω, ἐνῶ, α. 2. ἐκταί
 Kill-entirely, to, κατακτείνω, ε
 Kill-off, to, αποκτείνω, ἐνῶ
 Kill-utterly, to, κατάκτεναι, α. 2
 την
 Kin, γένος, εως
 Kind, χρηστός, ἡ, ὧν
 Kind, α, γένος, εως
 Kind-service, φιλότης, ἧς, ἡ
 Kindle-round-about, to, ἀμφι
 Kindly-disposed, to be, εὖ φρ
 Kindred, γένος, εως
 Kindred, (adj.) ξύμφυλος, ον
 King, τύραννος ; βασιλεὺς, εως
 Kingdom, τυραννίς, ἰδος, ἡ ; β
 ας
 Kingly, βασιλικός, ἡ, ὧν
 Kiss, to, κύω, ὅσω
 Kite, ἰκτῖνος
 Knee, γόνυ, ατος, τὸ ; pl. γόνατ
 γούνα
 Kneeling, γονυπετής, ἐς
 Knife, μάχαιρα, ας ; φάσγανον
 Know, to, ἵστημι
 Know-thoroughly, to, ἐξεί
 mid. ἐξοίδα
 Know-well, to, κατειδέω ; pf. ἵ
 τοίδα
 Know-with, to, ξυνειδέω, pf. ἵ
 νοίδα
 Knowing, the, οἱ εἰδότες
 Knowledge, ἐπιστήμη, ἧς

L

Δάβδακος
ος ; κάματος
κάμνω, αμῶ
το, πονέω, ἥσω
ον, Δακεδαίμων, ονος, ἡ
onians, Δακεδαιμόνιοι
το δρθπτω, ψω
άχης, ητος
επιλείπω
λίμαξ, ακος, δ
ύνη, ης
ι, gen. γυναικάς
ἱδός, ἡ
ος
η, ης
ο, μύρομαι
ιον, γόος
πας, άδος, ἡ
Δάμπρος
is, Δάμψακος
γχη, ης
ν, ονός, ἡ ; γέα, γῆ
es, πεζός, οῦ
απέβασις, εως, ἡ
, φωνή, ἡς
ῖος, πολλή, πολῦ
τος, η, ον
(.) ὕστερον
l-night, πάννυχος, ον
α

ed, χρόνῳ ἐν ὕστερῳ μὲν
ατος, η, ον
άγαμαι
, γελάω, άσω
ainst, to, καταγελάω, άσω
to, επεγγελάω, άσω ; κατα-
προσεγλάω
γέλωας, ωτος, δ
ίφνη, ης
ς
r, νομοθέτης, ον
ss, θέμις, ἡ
, to, κατατίθημι, a. 2. κατ-
ο, παρατίθημι ; procl. παρτι-
ι, to, καταπίθημι, a. 2. κατ-
s-on, to, επιχειρέω, ἥσω
-of, to, λαμβάνω

Lay-waste, to, πορθίω, ἥσω
Lead, μόλιβος
Lead, to, άγω, ξω, a. 2. ἡγον, Attic
ήγαγον
Lead-an-army, to, στρατηγέω, ἥσω
Lead-astay, to, πλανάω, ἥσω
Lead-away, to, άγω, ξω
Lead-back, to, απάγω
Lead-out, to, εξάγω, ξω
Lead-the-way, to, ἡγεμονεύω, ου
Lead-upon, to, επάγω
Leader, ἡγεμῶν, όνος
Leading, a, ἡγεμονία, ας
Leaf, πέταλον
Lean-upon, to, σκῆπτομαι
Leap, a, κήδημα, ατος
Leap, to, αλλομαι, fut. αλοῦμαι
Leap-out, to, αφάλλομαι, fut. αφάλλε-
μαι
Leaping, a, άλμα, ατος
Learn, to, μανθάνω, fut. μαθήσομαι, a.
2. έμαθεν
Learn-by-enquiry, to, πυνθάνομαι,
fut. πύσομαι, pp. πέπυσμαι, a. 2.
επυθόμην
Learn-from, to, εκμανθάνω
Learn-thoroughly, to, καταμανθάνω,
κατέμαθον
Learned, σοφός, ἡ, δν
Learning, (subst.) μάθημα, ατος ; μά-
θησις, εως, ἡ
Least, ελάχιστος, η, ον
Least, (adv.) ἥκιστα
Leathern, σκύτινος, η, ον
Leave, to, λείπω, ψω
Leave-behind, to, λείπω, ψω
Leave-by, to, απολείπω, ψω
Leave-down, to, καταλείπω
Leave-off, to, λήγῳ, ξω
Leaven, ζύμη, ης
Leaven, to, ζυμῶ, ώσω
Left, αριστερός, ἂ, ἄν ; λαίος, ἂ, ἄν
Leg, κνήμη, ης
Leisure, σχολή, ης
Lemnos, Λήμνος, ἡ
Leonidas, Λεωνίδας, ον
Leontines, Λεοντῖνοι
Leopards'-skins, παρδαλείαι, ὦν
Lesbian, a, Λέσβιος
Less, ελάσσων, ελάττων, ον
Lessen, to, ελαττώ, ώσω
Lest, μή
Lest-at-any-time, μήποτε

Let-go, to, ἀπολύνω, σω	Live-together, to, σὺζάω, ἔσω, ἐπι- συνέξασιν, ὡν
Let-it-be, εἶεν	Livelihood, βίος
Let-it-be-said, εἰπείν	Lofty, ἀγέλιψ, ἑπὶ
Let-no-one-of-you-imagine, παραστῆ μηδενὶ ὑμῶν	Loiter, to, μέλλω
Let-us-not-depart, μὴ ἐλθῶμεν	Long, μακρὸς, ἂ, ἐν
Letter, ἐπιστολὴ	Long, (adv.) πάλαι
Level, ὁμαλὴς, ἂ, ἐν	Long, to, ἐπιθῆναι, ἔσω
Lewy, to, καταγράφω, ψω	Long-ago, ἥδη καὶ πάλαι
Libation, χυτὸ, ὅς	Long-for, to, ἀρέσθαι, ἔρμαι
Liberal, εὐθερὸς, α, ἐν	Look, εἶδες, εὐς
Liberate, to, ἀπαλλάσσω, ξω	Look, to, σκοπέω, ἔσω
Libya, Λιβύη, ἡς	Look about, to, περιτρέπω, ἀνῶ
Licence, ἐξουσία, ας	Look-at, to, δέσκειν, ξω
Licentiousness, ἀπολασία, ας	Look-down, to, περὶδω
Lie, to, κείμαι	Look-forward to, to, προσδέσθαι, ἔρ- μαι
Lie, to, (in word) ψεύδομαι, ἔρμαι	Look into, to, εἰσπράω
Lie-buried, to, κεύθω	Look-on, to, εἰσπράω, ἔσω
Lie-down, to, κενάκειμαι	Look-out-for, to, προσδέχομαι, ἔρμαι
Lie-in-wait-for, to, δέχομαι, ἔρμαι	Look-towards, to, προσώπτεται, ἔρ- μαι
Life, βίος; βίανος; ζωή, ἡς; βιοτή, ἡς	Look-up, to, ἀναβλέπω, ψω
Lift, to, αἶρω, ἀρῶ; αἶρω, ἀρῶ	Look-up-to, to, ἀναβλέπω, ψω
Light, φῶς, φῶς, γεν. φάειος, φωτός, τὸ	Look upon, to, ἀφωρῶ, ἔσω
Light, (adj.) εὐφρὸς, ἂ, ἐν	Looking-glass, κάτοπτρον
Light-on, to, ἐννυχάζω, α. 2. ἐν- χον	Loose, to, λύω, σω
Light-upon, to, τευχάζω, α. 2. ἐν- χον	Loose-from, to, ἐκλύω, σω; ἀνολύω, σω
Lighten, to, (verb neuter) ἀστράπτω, ψω	Loosen, to, λύω, σω
Lighting, εἶφα, ἡς	Lop, to, τάνω, ἀμῶ
Lightning, ἀστραπή, ἡς; ἀστραπή, ἡς	Lord, δεσπότης, ον
Like, ἴσος, ἡ, ἐν; ἴσος	Lord-over, to, κοίραναι, ἔσω
Like, to, φιλέω, ἔσω	Lose, to, διαφθείρω, ἀρῶ
Like, to be, προσφύρομαι	Loss, ἀτῆ, ἡς
Like-as, ἡὗτε	Lot, μοῖρα, ας
Liken, to, εἰκάζω, σω	Loud crash, κτύπος
Likeness, ὁμοιότης, πτες, ἡ	Loud-voiced, εὐρέσις, οπτος
Limb, γυῖον	Love, ἀγάπη
Line-pursued, τὰ κραττούμενα	Love, to, φιλέω, ἔσω
Linger, to, μένω	Lovely, ερατεινός, ἡ, ἐν
Lion, λέων, οπτος	Low, πιαχρός, ἂ, ἐν
Lioness, λέαινα, ας	Loxias, Λοξίας, ου
Lions'-skins, λεοντέαι, ὧν	Lucan, Λουκανός
List, to, ἀφορμάσθαι, ἔρμαι	Lucrative, πικρὸς, περὶδων, σω
Listen-to, to, ἀλῶ, σω; κλυμι	Lump, φῶρμα, οπτος
Little, ὀλίγος, ἡ, ον; μικρός, ἂ, ἐν	Lurk, to, κρυπάζω, σω
Little-child, βρέφος, εὐς	Lust, ἐπιθυμία, ας
Little-pig, χοιρίδιον	Lute, βάρβιτον
Live, to, βιάω, ὡς; ζάω, inf. ζῆν; ζῶω	Luxury, τρυφή, ἡς
Live-in, to, νέμεται	Lycian, Λυκίος, α, ἐν
	Lycon, Λέκων, ὡς
	Lycurgus, Λυκούργος

μάχη
ας
ίας, ου
ι, Δυσίετρατος

M

, το, μηχανόρμαι, ήσμαι
Μακρῖνος
αιμονών, θα, εν
, παίνομαι, fut. παθήσομαι
ills'-feet, τρυφόντες, οδες
ιαρία, ας; ανοία, ας
τία, ας
, αρχή, ής
ους, μεγάλυτορ, αρ
itly, μεγάλας
, ας; Μαιδς, άδης
.nt, άρωή, ής
ήγας, χαλκοκαρυστής
ίβας, τδ
he, οι ελεῖνες (Ionic)
ποίη, ήσω
scent, το, άδμι, α. 2. ήδον
id-ποίη, το, βοθέω
pre-preparations, το, αν-
υάζομαι, πομπή
grecment, το, ήμελογένω,

tiack, το, εσβάλλω, fut.
.. 2. εσβαλεω
npression-on, το, ανταλκ-

road, το, εσβάλλω, α. 2.

r, το, σφηνίζω, ου
ardly το, πααίζω, ου
iations, το, μαντιόμαι, ου-

ίky, το, ανιστορήω
iries, το, ήρομαι, α. 2.

, το, εχυρόω, ώω
, το, ευφροίω, ανθ
c, το, ανώω, ου
-of, το, φευλιζω, πω
tion, το, μνάνομαι, ήσμαι
ex, το, χρηματίζομαι, ουμαι
arations, το, παρσκαυνάφε-

y, το, εξαργύω, ώω
a-for, το, εαχυρόω
p, το, άγω, ήω

Make-the-attack, το, προστίτω
Make-to-appeal, το, φαίω, ανθ
Make-to-attend, το, ενδίζω, ου
Make-to-bend, το, λυγίζω, ου
Make-to burst-out, το, ήσσω, ής
Make-to cease, το, παύω, ου
Make to-flow, το, ήω, έδω
Make-to-stand, το, ήστημι, ενήσω
Make-use-of, το, χροόμαι, ήσμαι
Malady, νόσος, ή
Male, άρσεν, αν
Male-child, υιός, έως
Malice, κακία, ης
Malignity, κακοήθεια, ας
Mal-treat, το, ήμπαίνωμαι
Man, άνθρωπος; ανήρ, γεν. ανήρ, ανόρως
Man, το, πληρώω, ώω
Manage, το, εξηγόμαι, ήσμαι
Mandane, Μανδάνη, ης
Manfully, ανδρείως
Manifest, φανερός, ά, αν
Manifest, το, δείκνυμι, έδω
Manifestly σαφώς
Manifestoid, παρομοιωός, ή, αν
Manikism, ανθρώπιον
Manlike, ανθρώπινος, η, ου
Manliness, ηνρεία, ας
Manly, το, ανδρίζομαι
Manly-feeling, ανδρεία, ας; ανδρής
Manner, τρόπος
Manner-of-living, όικον, ης
Manners, ήθος, ήθους, ανθ; γεν. ήθους, ηθών
Mansuivres, στρατηγήματα, ου
Mansion, οικησις, ους, ή
Many, πολλοί, αι, ά
Many-times-greater, πολλαπλάσιος, ου
Marathon, Μαραθών, ήνος
March, Μάρτιος
March, α, επιστρατεία, ας
March, το, πορεύομαι, ουμαι
March against, το, επιστρατεύω, ου
Mardonius, Μαρδόνιος
Mare, ήπας, ή
Maritime, παράλιος, ου
Mark, α, σκοπός
Mark, το, ήρση, ώω; Ion. ήρση
Market, αγορά, ας
Market place, αγορά, ής
Marriage, γάμος
Marriage-bed, κοινή γαμήλιος

Marty, το, γάρτω, fut. γαρῶμαι, γαρῶ,
a. 1. ἑγώ

Mars, Ἄρης, acc. α, εν

Martial, πελερινός, ὁ, δε

Marvel, θαῦμα, ατος

Marvel-at, το, αὔομαι, a. 1. p. αὐά-
θην

Marvellously, θαυραστῶς

Master, κύριος

Master-over, κυρατής, δε

Mastery, κυράτεια, ας

Mat, ψάθος

Matrimonial, γαμικός, ὁ, δε

Matter, πρᾶγμα, ατος

May-be-first struck, καὶ φθῆ τινος

May-you-be, τυγχάνεις ὦν

Me, ἐγὲ, μέ; of me, ἐμοῦ, μοῦ; to me,
μοί, μοι

Mean, δυσγενής, δε

Mean, το, λέγω, ζω

Mean-while, μεταξύ

Meaning, δέδιαια, ας

Meaning-to-say, εἰπών

Meanly, φασλως

Means-of-living, βίος

Means-of-subsistence, βίσιος

Measure, βεῶλεμα, ατος

Meat, εἶδος

Meddle-with, το, ἀπτομαι, φεμαι

Mede, Μῆδης

Medea, Μήδεια, ας

Medicine, φάρμακον

Meditate, το, μερμηρίζω, ζω

Meditating-an-attack, to be, διαπο-
ρεύσθαι ὡς επιχειρήσων

Meet, δεινός, ὁ, δε

Meet, το, συντάω, ζω

Meet-with, το, συντυγχάνω, a. 2. συν-
τυχόν

Meeting, εκκλησία, ας

Magacles, Μεγακλής

Melancholy, εἰλεμος, εν

Melanthius, Μελάνθιος

Melius, Μελίος

Mellon, Μῆλων, ατος

Melt, το, τήγω, ζω

Member, μέλος

Memorable, more, Ionic acc. pl.
neut. λέγον μεζω for μεζονα

Memorial, μνημεῖον, εν

Memory, μνήμη, ης

Men-of-the-adverse-party, αντιστα-
νῶνται, ὦν

Men-of-the-third-generation, 7
την

Men-of-their-own-as-colonists
τῶν ἰποικας

Mendesian, Μενόφαιος, α, εν

Menclaus, Μενόδοξος; Attic 1
λαος, ο, φ

Mention, βάξω, ατος, ἡ

Mention, το, φράζω, ζω

Meonians, Μήονες, εν

Merchant, ἑμπορος

Mercilessly, τυλεῶς

Mercury, Ἑρμῆς, εῦ

Mercely, μένουν

Merry, ἡδὸς, εἰα, ἡ

Message, ἀγγελία, ας

Messenger, ἀγγελες

Metamorphose, το, μεταβάλλω

Methinks, οἶμαι

Mid-day, μέση ἡμέρα

Middle, (adj.) μέσος, η, εν

Middle, the, μέσον

Might, βία, ας

Might-perhaps-die, τυχόν ὦν φθ
τελευτήσας

Mild, ἄσως, ο

Mildness, πρῶτης, ητος, ἡ

Milesian, Μιλήσιος, α, εν

Miletus, Μίλητος

Milk, γάλα, ακτος, τὸ

Milk, το, αμάλγω, ζω

Mill, μέλη, ης

Miltiades, Μιλτιάδης, εν, acc. εα,

Mimnermus, Μίμνερμος

Mine, μινά, δε

Mind, νῶς, νῶς; gen. νῶου, τοῦ

Mind, το, αλέγω

Madful, to be, μινδομαι, φασμαι

Mine, μέταλλον

Mine, (adj.) ἐπὶ, ἡ δε

Minerva, Παλλάς, δῶς; Ἀθήνη;
ναία

Minister, ἐκπίκολος

Minister, το, ἐκπεργίω, ζω

Minos, Μίνως, ατος

Mirth, παίγνια, δε

Mischief, βλάβη, ης

Mischievous, κακοῦργος, εν

Misdeeds, τὰ ἡμαρτημένα

Miserable, τάλαια, πεινα, εν; μέλκος

Misfortune, τῶχη, ης

Miss, το, ἡμαρτάνω, fut. ἡμαρτήσῃ

Mission, πρέσβευσις, ατος, ἡ

to, διαψεύδω, σω
to be, ἀμαρτάνω, fut. ἀμαρ-

δέσποινα, ης
tes, Μιθραδάτης, ου
Μιτυλήνη, ης
ans, Μιτυληναῖοι
ίγνυμι, fut. μίξω
her, to, συμμίγνυμι, fut. συμ-

, επικωκύνω, σω
λλοὶ
bringing-up, τροφή, ης
government, πολιτεία, ας
life, βίος
living, δάιτα, ης
ε, μέτριος, α, ον
y, μετρίως
αἰδώς, όος, οὗς, ή
O, τρώω, σω
ργύριον
is, πελώριος, ον
ήν, ηνός, ό
nt, σήμα, ατος
λήνη

λέων, ον; πλείων, ον; Ion.
λεῶνος, pl. πλεῖνες
dv.) μάλλον; Attic πλεῖν
length, εν πλέονι λόγῳ
od, πλέω αγαθά
ir-owu, οικειότερος, α, ον
r, ιδέ

, Ηώς, όος, οὗς, ή
r, χαλεπώς
i, βροτός; θνητός
(adj.) θνητός, ή, όν; βροτός
εἶστος, η, ον
dv.) μάλιστα
he-dwellings, οικίαι αἱ μέν

ιάλιστα
ρφος, εος
μήτηρ, τέρος, τρός
city, μητρόπολις, εως, ή
κίνησις, εως, ή
αιτία, ας
τύμβος
to, αναβαίνω; ἱκάνω
n, όρος, εος
n, (adj.) όρειος, α, ον
to, πενθέω, ήσω
ig, a, όδυρμα, ατος
uys, υός, ό

Mouth, στόμα, ατος
Move, to, πορεύομαι, σομαι
Much, πολός, fem. πολλή, neut. πολόν
Much, (adv.) μάλα; πολόν
Much-envied, πολέζηλος, ον
Much-learned, πολυμαθής, ές
Much-pressed, to be, πονέομαι, ήσο-
μαι
Much-resounding, πολύφλοισβος, ον
Much-shaded, πολυστεφής, ές
Much-wrought, πολέκμητος, ον
Mucius, Μούκιος
Mule, ήμίονος
Multitude, δμῖλος
Murder, φόνος
Murder, to, φονεύω, σω
Murderer, φονεύς, έως
Murderous, φόνιος, α, ον
Musæus, Μουσαῖος
Muse, μοῦσα, ης
Music, μουσική, ης
Must-be-done, πρακτέον
Must-be-helped, εστιν ωφελητέος, α,
ον
Must-not-be-overlooked, ουκ έστι πε-
ριοπτέος, α, ον
My, εμός, ή, όν
Mycæ, Μυκάλη, ης
Myrtle, (adj.) μυρσινός, ή, όν
Myself, αυτός; acc. εμαυτόν; of my-
self, εμαυτοῦ; to myself, εμαυτῷ

N

Nail, όνυξ, οχος, ό
Naked, γυμνός, ή, όν
Name, όνομα, ατος; Ionic ούνομα
Name, to, ονομάζω, σω
Name-by-change, to, μετονομάζω, σω
Nameless, ανώνυμος, ον
Nanno, Nαννώ, όος, οὗς
Nard, νάρδος, ή
Narration, λόγος
Narrow, στενός, ή, όν
Narrow-place, στενοχωρία, ας
Narrowly, μικρόν
Nation, έθνος, εος
Natural, it is, εγγίγνεται
Nature, φύσις, ιος, εως, ή
Naval-battle, ναυμαχία, ας
Naval-commander, ναύαρχος
Navy, ναυτικήν
Near, (adv.) πέλας; πλησίον

Near, (prop.) πρὸς
 Near-thinking, συγγῆς τοῦ αἰετοῦ
 Nearly, σχεδόν
 Necessaries, ἀναγκαῖα, α, ου
 Necessaries-of-life, τὰ βίοντα
 Necessary, ἀναγκαῖος, α, ου
 Necessary, it is, δεῖ
 Necessity, ἀνάγκη, ης
 Neck, κεφαλῆς, ἑνός, ἡ
 Necus, Νεκρός, ὁ, ου
 Need, χρῆναι, αἰετός, ἡ
 Need, to, δεῖναι
 Neglect, to, παραμελεῖν, ἡναι
 Negligence, ἀμελεία, ας
 Neighbor, γείτων, ουός
 Neither, οὐδέ
 Neither-at-any-time, μηδέποτε
 Neither-of-the parties, μηδέτεροι, αἱ, ου
 Neither-yet, οὐδέτις
 Neleus, Νηλεΐδης, ὁ, ου, Ion. ηος
 Neptune, Ποσειδάων, ὁ, ουός
 Nest, κατασκευασμένη, ιας, ουας, ἡ
 Net, δίκτυον
 Never, οὐποτε
 Never-at-any-time, οὐδέποτε
 Nevertheless, ἀλλὰ
 New, νέος, α, ου
 New, more, νεώτερος, α, ου
 New-married, νεόκλυστος, ου
 Next, ἐπὶ γινόμενος, η, ου
 Next-to, ἐξῆς
 Nicias, Νικίας, ου
 Night, νύξ, gen. νυκτός, ἡ
 Night, (adj.) νυκτερινός, ὁ, ου
 Nile, Νεῖλος
 Nimble, κοῦφος, η, ου
 Nine, ἐννέα
 Ninety, ἐννενήκοντα
 Ninth, ἐνάτος, η, ου ; ἑνάτος, η, ου
 Nisean, Νισαῖος, α, ου
 Nitocris, Νιτωκρίς, ιας
 No, (adj.) οὐκίς, fem. οὐκίς, neut. οὐκίς
 No-by, μή
 No-danger-having-come-upon-him, οὐκ ἐπὶ κινδύνῳ οὐκ ἐκινδύνῳ
 No-larger, οὐκίς
 No-more, μηκέτι
 No one, οὐδείς, ουδείς, ουδείς ; μηδείς, &c.
 No-profit, οὐκίς πλεον
 Noble, ευγενής, ἡ

Noble-minded, γενναῖος, α, ου
 Nobles, ἀριστοί
 Nod, to, κενταύρομαι, αομαι
 Noise, ψόφος
 Nominally, ἀπὸ φωνῆς, κατὰ λέγειν ἀπὸ φωνῆς
 None, οὐδείς, ουδείς, ουδείς
 Nor, μήτε
 Nor-any-one, οὐκ οὐδείς
 Nor-any-other-thing-being-a-care, οὐκ ἄλλο τι
 Nor-any-thing, μήτε μήτε
 Not, οὐ before a consonant ; ουκ before a vowel ; ουκ before an aspirate
 Not-amongst-all, πρὸς οὐκ ἅπαντας
 Not-and, οὐτε
 Not-any, μήτε, neut. μήτε
 Not-any-one, μηδείς, μηδείς, μηδείς
 Not-any-the-more-for-that, οὐκ ἄλλο
 Not-any-thing, μηδέν
 Not-at-all, μηδέν
 Not-at-all-does-it-behave-as, οὐκ ἔστιν
 Not-at-any-time, μήποτε
 Not-bold, ἀτολμος, ου
 Not-caring, ἀπειθεῖν, ουσα, ου
 Not-easy, ἀεγχερός, ὁ, ου
 Not-either, μήτε
 Not-even, οὐδέ
 Not-even-one, ουδείς, ὁ, ου
 Not-ever, οὐδέποτε
 Not-having-become, μὴ γεγνημένος
 Not-ignorant, to be, οὐκ ἀγνοῖν
 Not-in-any-way, οὐδέ
 Not-in-the-least, ἧκιστα
 Not-one, μηδείς, μηδείς, μηδέν
 Not-seen-before, ἀπαράδεικτος, ου
 Not-then, οὐκίς
 Not-therefore ! ουκοῦν ;
 Not-to-be-borne, οὐκ ἀνεχέσθαι, ου
 Not-to-be-proot, οὐκ ἀνέχθαι
 Not-to fail, πρὸς τὸ μὴ ἐλλείπειν
 Not-to-wall-them-off, μὴ ἐν τῷ ὄρει ἀποτειχίσθαι
 Not-yet, οὐκίς
 Not-yet-grown-up, ἀνηθῶς, ου
 Notice, δόλος, ου, ἡ
 Nothing, οὐδέν, gen. οὐδένος
 Notice, to, αἰσθάνομαι
 Notion, ἰδέα, ας
 Notorious, ἐπίσημος, ου

ο, τρέφω, fut. θρέψω
 I-with, σόντροφος, εν
 of-the-youths, κουροτρόφος
 επί, τροφή, ης

τριμύς
 ι, πολλός, πολλή, πολύ
 ὑμέναιος
 ἱέρφα, ης
 ὄσιος, α, εν

ο

ὕδς, ή
 ι
 ο, ὑπακοή
 κείδομαι, ουμαι
 ; αντιτίσω, ενω
 -ενty, το be, επιφάνως
 ι
 , το, αφαιζω, ου
 λήθη, ης
 Ιολός
 ρφναίος, α, εν
 ανέφας, τὸ
 ιπ, ἑπος, ους
 ο, καταμανθάνω, α. 2. κατ-

λο, εμποδίζω
 , κτάομαι, ήσμαι, κέκτημαι
 -lot, το, λαγχάνω, α. 2.

plunder, το, ληίζομαι, ου-

καιρός
 παρίστημι, α. 2. παρίστην
 εανός
 ορε, εχθίων, εν
 ὀδύσσεια, ας
 ὀδύπους, γεν. ποδός and πεν
 ὀη, ης
 ὀς, παντοίος, α, εν
 -consequence, περί πλει-

ι-accord, ἑκάς τε εἶναι
 nportance, μείζων, εν
 ιαι

kind, τοῖος, α, εν
 ις, πόλλακις
 ις'-duration, δεκαετής, δε
 ιε-house, ξόνοικος, εν
 ιε-name, ὁμώνυμος, εν

Of-various-kinds, παντοῖος, α, εν
 Of-what-kind, τοῖος, α, εν
 Of-what-sort, ἐκείως τις
 Of-which, ὅθεν
 Of-you, σέθεν
 Of-your-answering, τὸ εἰ ἀποκρίνασθαι

Offence, ἀμάρτημα, πτος
 Offend, το, εξαμαρτένω
 Offer, το, προσφέρω
 Offer-up, το, ἱρύνω; ἱρύνω
 Offering, ὄφρημα, πτος
 Officer, ἐξηγητής, οῦ
 Offspring, τέκος, ους; σπέρμα, στος
 Often, πολλάκι, πολλάκις
 Oh, οἶ

Oh-me, ὦ μοι ἐγὼ
 Oh-that, εἴτε with optative
 Oil-cruet, λάκευθος, ή
 Ointment, μύρον

Old, γέρων, ουκα, εν
 Old, to be, γηράω, έσω
 Old-age, γῆρας, πος, τὸ
 Old-man, γέρων, ουτος
 Old-woman, γράς, αἰς, ή
 Older, πρεσβύτερος, α, ου
 Oligarchy, ολιγαρχία, ας
 Olive, ελαία, ας

Olympian, Ὀλύμπιος, α, ου
 Olympus, Ὀλυμπος,
 Omit, το, ἀλλείπω, ψω
 On, επί

On-account-of, ἕνεκα; ἕνεκα

On-account-of-what, διότι

On-foot, βαδίζων

On-high, ὑψός; ὑψοῦ

On-the-contrary, αἰ

On-the-ground, χασμαί

On-the-instant, παραντίκα

On-the-other-hand, αὐτάρ

On-the-other-side, ἐτέρωθεν, -θεν

On-the-outside, ἐξωθεν

On-the-right, ἐκ δεξιῶν

On-the-spot, συντίκα

On-what-account, ἐφ' ὅθεν

Once, ποτε Ionic ποτε

One, εἷς, μία, ἓν; γεν. ἑνός, μῆς, ἑνός

One-another, ἀλλήλοι, αι, α

One-eyed, μονόψ, ὤκος

One-of-the-two, ἑτερος, α, εν

One-on-the-other, ἑκάτερος, α, εν

One-who-thinks, οἰόμενος

One-without-a-bearth, ανίστιος, ου
 One-without-law, αθίμιστος, ου
 One-without-ward, αφρήτωρ, ου
 Oneself, of, εαυτοῦ, ἡς, αὐ
 Only, μόνος, η, ου
 Only, (adv.) μόνον
 Only-but-now, ἄρτι
 Onomacritus, Ονομάκριτος
 Open, προφανής, ἐς
 Open, to, λῶω, σω; σίγνυμι, οίξω
 Opine, to, δοξάζω, σω; ἡγέομαι
 Opinion, γνώμη, ης
 Opponents, ἐναντίοι
 Opportune, most, ἐπιτηδεύωντος, η,
 ου
 Opportunity, καιρὸς
 Oppose, to, αντιλέγω, ξω
 Opposite, ἐναντίος, α, ου
 Opposite-to, ἀντίον; pl. ἀντία
 Oppress, to, κακῶω, ὦσω
 Oppressive, ἀργαλέος, α, ου
 Opulent, ὀλβιος, α, ου
 Or, ἢ; ποῦτ. ἢ
 Or-not, καὶ μὴ
 Oracle, λόγιον; μαντεῖον
 Oration, λόγος
 Orb, κύκλος
 Orcus, "Α, ὄης, ου; Αἰδῆς, ου
 Ordain, to, ἐπικλῶω, σω
 Order, τάξις, εως, ἡ
 Order, to, κελεύω, σω
 Order-to, to, προστάσσω, ξω
 Orestes, Ορέστης, ου
 Ornament, ἄγαλμα, ατος
 Orontes, Ορόντης, ου
 Oropians, Ὠρώπιοι
 Orphan, ὀρφανός, ἡ, ὄν
 Orpheus, Ὀρφεὺς, ἔως
 Other, ἄλλος, η, ο; other (of the
 two) ἕτερος, α, ου
 Other-sacred-purposes, ἄλλα τῶν
 ἱερῶν
 Otherwise, ἄλλῃ
 Ought, inf. δεῖν
 Ought-we, χρεὼν ἡμᾶς
 Ounce, ουνγκία, ας
 Our, ἡμέτερος, α, ου
 Our-future-circumstances, τὰ μέλλον-
 τα
 Our-own, ἡμέτερος, α, ου
 Ourselves, ἡμεῖς αὐτοὶ
 Out-of, εκ; ἀπὸ
 Out-of-doors, θάραξ

Out-of-the-way, ἐκποδὼν
 Out-of-what, ἀφ' ὧν
 Outrageous, βίαιος, α, ου
 Outrageously, βιαίως
 Outrageousness, ὕβρις, εως, ἡ
 Outstripping, διενεγκῶν
 Over, ἐπὶ
 Over-old, ὑπεργήρως, ου
 Overcome, to, κρατέω, ἦσω
 Overflow, to, πληθύνω, ὦσω
 Overjoy, τὸ περιχαρὲς
 Overlook, to, περιεργάζω, ἄσω
 Overpower, to, κατακρατέω, ἦσω
 Oversight, ὑπεροψία, ας
 Overtake, to, κίχάω
 Overthrow, an, μεταβολή, ἡς
 Overthrow, to, πέρθω, σω
 Overturn, to, καταστρέφωμαι, ψοφῶ
 Overturned, ἀναστροφῆς
 Owe, to, ὀφείλω
 Own-brother, κασίγνητος
 Ox, βοῦς, gen. βόε

P

Paches, Πάχης, ου
 Page, θεράπων, οντος
 Pain, λύπη, ης
 Pain, to, αλγύνω, υνῶ
 Painful, λυπρὸς, ὁ, ὄν
 Painting, ζωγραφία, ας
 Palace, βασιλείον; ἀνάκτορον
 Palm, φοῖνιξ, ἴκος, ὁ
 Palm (of the hand), παλάμη, ης
 Palpitate, to, πάλλομαι, pf. πέπαλμαι
 Pan, Πᾶν, ἀνὸς
 Pandion, Πανδίων, ονος
 Pang, ἄχος, εος
 Parcel-out, to, διαμοιράομαι
 Pardon, συγγνώμη, ης
 Parent, γονεὺς, ἔως, Ion. ἡος; τοκεὺς
 Paris, Πάρις, ἰδος, ιος
 Park, παράδεισος
 Parmenides, Παρμενίδης, ου
 Parricide, πατροφονεὺς, ἔως, Ionic. ἡος,
 ὁ
 Parsley, σέλινον
 Part, μέρος, εος
 Partake, to, μετέχω, fut. μεθήξω
 Partake-of, to, συμμετίσχω
 Participate, to, μετέχω, fut. μεθήξω
 Particular, gen. του, dat. τη
 Particularly, μάλιστα

δασμος
 ὕζυγος, ὅ, ἡ
 ἀρειμι
 1-against, το, κατακρίνω θέ-
 το, βιοτεύω, σω
 if, το, εκβαίνω
 , το, περαιδομαι, ὄσσομαι
 igh, το, διαπρήσσω
 γάρδος, ἡ
 , διάβασις, ιος, ιως, ἡ
 ἵμυς
 νημένος, η, ον
 ὁμός
 ο, νέμομαι
 , ἄτος, τὸ ; κάρη, τὸ
 πατρῷος, α, ον
 land, πατρὶς γαῖα, πατρίδος
 , ἡ ; κέλευθος, ἡ, plur. κέλευ-
 ατραπὸς, ἡ
 ι, Πάτροκλος
 ροστάτης, ου
 s, Πausanias, ου
 , καταπαύω, σω
 στρώννυμι, στρώσω
 , ενεχυράζω, σω.
 ὁς
 τίω, σω
 ι, το, αμείβομαι, ψομαι
 egard-at-all-to, ὅραν ποιείσθε
 ;
 rd, το, επιμέλομαι
 ρήνη, ης
 aker, ειρηνοποιὸς
 ρνη
 , ἰδιος, α, ον
 an, πεζὸς, ἡ, ὄν
 ns, Πελασγοί, ὦν
 Iηλεὺς, Att. ἑως, Ion. ἦος
 Πελλήνη, ης
 hesians, Πελοποννήσιοι, ων
 , ζημία, ας
 e, Πηνελόπεια, ας
 te, το, λεύσσω
 tion, μῆτις, ιος, ἡ
 Πηνειὸς
 , ἀκέων, οντος
 is, Πενθεὺς, ἑως
 lāds, Attic λεῶς ; δῆμος
 e, το, δέρκω, ξω ; νοέω, ἥσω
 τελῆεις, εσσα, εν
 to, τελέω, ἑσω

Perform, το, ποιέω, ἥσω
 Perhaps, ἴσως
 Periander, Περιανδρος
 Pericles, Περικλῆς, ἑους
 Peripolium, Περιπόλιον
 Perish, το, ἐρῶ
 Perish-utterly, το, διόλλυμαι, a. 2. m.
 διωλόμην
 Permit, το, εἰώ, ἄσω
 Perpetrate, το, δράω, ἄσω
 Perpetual, συνεχῆς, ἐς
 Perpetually, συνεχῶς αἰεὶ
 Perplexity, ἀπορία, ας
 Persevere, το, διαμένω, ενῶ
 Persevere-in, το, ἔχομαι
 Persian, Περσικὸς, ἡ, ὄν
 Persians, the, Πέρσαι, ὦν
 Persist, το, διαγίνομαι, pf. pass. δια-
 γέγνημαι
 Person, σῶμα, ατος
 Person-who-knows, the, ὁ ἐπιστάμε-
 νος
 Persons-of-like-age-with-himself, ὁ-
 μῆλικες, ων
 Persuade, το, πείθω, σω
 Persuasive, πιθανὸς, ἡ, ὄν
 Pest, λοιγὸς
 Pestilence, λοιμὸς
 Petition, το, δέομαι
 Phæacians, Φαιᾶκες, ων
 Phalerian, Φαληρεὺς, ἑως
 Phial, φιάλη, ης
 Philebus, Φίληβος
 Philemon, Φιλήμων, ονος
 Philip, Φίλιππος
 Philo, Φίλων, νος
 Philosopher, φιλόσοφος
 Philosophize, το, φιλοσοφίω, ἥσω
 Philosophy, φιλοσοφία, ας
 Phocæa, Φωκαία, ας
 Phocæans, Φωκαῖες, ἑων
 Phocian, Φωκικὸς, ἡ, ὄν
 Phocians, Φωκῆες, ἑων
 Phœbus, Φοῖβος
 Phœnician, fem., Φοίνισσα, ης
 Phœnicians, Φοινῖκες
 Phronime, Φρονίμη, ης
 Phrygians, Φρύγες, ων
 Phrynichus, Φρύνιχος
 Phrynis, Φρύνις, ιος
 Pieces-of-meat, κρέατα, contr. κρέα,
 τὰ
 Pierce, το, τιτρώσκω, fut. τρώσω

- Pieria, Πιερία, ας**
Pile-of-earth, χῶμα, εως
Pillage, to, διαρπάζω, ου
**Pillage-from, to, ἐκπύρω, α. 2. εἶς-
 πραθόν**
Pillar, κίον, ους, ῃ
Pilot, κυβερνήτης, ου
Pindar, Πίνδαρος
Pious, most, σωβριότερος, η, ου
Pipe, αυλός
Piræus, Πειραιῆς, εως, ἄς, ὅ
Piræne, Πειρήνη, ης
Pisistratus, Πεισιστρατος
Pil, βύραδρον
Pileous, ελαήμων, ου
Pitiless, ὠλεής, ἑς
Pittacus, Πίττακος
Pittheus, Πιττιεύς, εως
Pity, οἶκτος
Pity, to, οἰκτιρῶ, ερῶ
Place, τόπος
**Place, to, τίθηναι, fut. θέσω, α. 1. ἰθὺ-
 κα**
**Place-down, to, τίθηναι, θέσω, α. 2.
 ἰθὺν**
Place-mind-on, to, ἐφίεμαι
Place-of-assembly, αγορά, ἄς
Place-on, to, ἐπιτίθηναι, α. 2. ἐπὶθην
Place-up, to, ἀνατίθηναι
**Placed, to be, καθίστηναι, pf. καθίστη-
 κα**
Plague, λοιμός, οὗ
Plain, πέδιον; πεδίον; δάπεδον
Plaintiff, κατήγορος
Plan, μηχανή, ῃς
**Plan, to, μηχανάσθαι, φασθαι; τεχνά-
 σθαι**
Plan-of-living, διαίτηματα, ὧν
Plataea, Πλαταιαί, ὧν
Plateaus, Πλαταιαί, ὧν
Plato, Πλάτων, ὡς
Play, to, παίζω, ἔω, ου
Play-on-the-pipe, to, σφρίζω, γῆω
Plea, πρόφασις, εως, ιος, ῃ
Pleasant, φίλος, η, ου
Pleasantly more, ἥδιον
Please, to, ἀνόδω, ἀρέσκω
Pleased, ἀσμενος, η, ου; ἀρεσκόμενος
Pleasure, ἡδονή, ῃς
Pleistarchus, Πλειστάρχος
Plethrum, πλῆθρον
Plot, to, νεωτερίζω, ου
Pluck, to, ὀρέπω, ψω
Plunder, λεία, ας
Plunder, to, σπένδω, ου
Plunge-in-the-water, to, δέσμαι
Poem, ποίημα, εως
Poetry, ποιήσεις, εως, ῃ
Point-of-the-spear, αιχμή, ῃς
Point-out, to, σημαίνω, ἀνῶ
Point-out-the-way, to, ἐξηγέμαι
Poison, φάρμακον
Political, πολιτικός, ῃς, δν
Polity, πολιτεία, ας
Polus, Πῶλος
Polycletus, Πολύκλειτος
Polycrates, Πολυκράτης
Polynices, Πολυνείκης, εως
Pomp, πομπή, ῃς
Poor, πένης, εως
Popular-party, δῆμος
Porch, στοά, ἄς
Porseuna, Πορσεύας, οὗ
Portent, τέρας, εως
Portheus, Πορθεύς, εως
Possess, to, ἔχω, fut. ἔξω
**Possess, to, κακτῆμαι, p. pass. of τῶ-
 μαι**
Possessed-of, ἐκτημένος
Possession, κτήσις, εως, ῃ
Possessions, κτέατα, ὧν; κτήματα, ὧν
Possible, it is, οἶδν τε ἐστὶ
Post, τάξις, εως, ιος, ῃ
Posterior, ὀπισθος, α, ου
Posterity, ἀψίγονοι
Posture, ἔδρα, ας
Potency, δυναστεία, ας
Potent, δυνατός, ῃς, δν
Pound, to, κατασώχω
Pour, to, χέω, εἰσω
Pour-against, to, καταχέω, εἰσω
Pour-out, to, ἐκχέω
Pour-tears, to, διαρρυσάω
Pour-upon, to, ἐπιχέω
Poverty, πτωρία, ας
Power, ἀρχή, ῃς, δυναμίς
Powerful, κρατερός
Powerful, more, κρείττων, ου
Powerful, most, κρείστος, η, ου
Powerfulness, σθένος, εως
Powerless-against, ἀκρατής, ῃς
Practise, to, αἰκέω, ἔσω
Praise, ἐπαινος
Praise, to, τρανάζω, εἰσω
Prate, to, λαλέω, ἔσω
Pray, to, λατρεύω

ο, εἶχεται, ζομαι
 ιο, ἐπεύχομαι, ζομαι
 ι, εἶχεται, ζομαι ; προσεύ-
 μα, ατος ; εἶχῃ, ης
 ι, φθάνω
 the-village, κωμόφυτος, ου
 αἰρόμαι, α. 2. εἰλόμην
 η, παρασκευῇ, ης
 ι, ἀρτέομαι, ἥσομαι
 ε, γέρας, ατος, τὸ
 δῶρον
 dj.) ὑπάρχω, ουσά, ον
 , δωρέομαι, ἥσομαι
 be, πᾶρειμι
 η, σωτηρία, ας
 ο, σώζω, σω
 πρύτανις, εως
 f-the-senate, πρύτανις, εως
 ροσβιάζω, σω
 atly, το, σκήπτω, ψω
 ων, στείπτως, ἡ, ὅν
 λῶς
 νικάω, ἥσω
 , κωλύω, σω
 , α, κώλυμα, ατος
 τὸ
 ἵζομαι, σομαι
 ιμος
 If, το, φρονέω, ἥσω
 , Ion. ἱρεὺς, ἔως, ἥος
 ρχαῖος, α, ον
 , ακτος
 χμᾶλωτος ; δεσμώτης, ου
 ἴος, α, ον
 διώτης, ου
 en, ιδιώτης, ου
 ἱρας, ατος, τὸ
 ατος, τὸ
 ἰδοξος, ον
 , πορεύομαι, σομαι
 m, το, ἐκβαίνω, α. 2. ἐξέ-
 I, προεῖπον
 ε, Προκόννησος, ἡ
 e, το, μέλλω
 or, ἀμβολιεργὸς ἀνὴρ
 πορίζομαι, σομαι
 ας, ατος, αος, τὸ
 , τίκτω, fut. τέξω, α. 2.
 γόνος

Profess, το, ἐπισχνέομαι, α. 2. ἐπισ-
 χόμην
 Profession, τέχνη
 Profit, τὸ πλεῖον
 Profit, το, ονᾶω, ἥσω
 Profitable, χρηστὸς, ἡ, ὅν
 Profound, αἰπὺς, εἴα, ὅ
 Progress, το, χωρέω, ἥσω
 Prohibit, το, κωλύω, σω
 Prolong, το, μηδύνω, ὑνῶ
 Prometheus, Προμηθεὺς, ἶος
 Promise, το, ἐπισχνέομαι, α. 2. ἐπισ-
 χόμην
 Promontory, ἄκρα, ας
 Prompt, ευτρεπὴς, ἐς
 Promptly, σφραλέως
 Pronounce-against, το, καταγινώσ-
 κω, fut. καταγνώσω
 Proof, ἐλεγχος
 Propensity, ἐπιθυμία, ας
 Proper, καθήκων, ἥκον
 Proper-time, ὥρα, ας
 Properly, ευπρεπῶς
 Property, βίος
 Prophecy, χρησμός
 Prophecy, το, προθεσπίζω, σω
 Propitious, Ἰλαος, ον
 Proportion, λόγος
 Propose, το, τίθημι
 Propriety, μοῖρα, ας
 Prosecute, το, διώκω, ξω
 Prosper, το, ευτυχεῖω, ἥσω
 Prosper-abundantly, το, κάλλιστα
 πράσσω, ξω
 Prosperity, ευδαιμονία, ας ; —μεσύνῃ
 Prosperous, ευτυχὴς, ἐς
 Protagoras, Πρωταγόρας, ου
 Protect, το, στέγω, ξω
 Protection, ἐπικούρημα, ατος
 Protest, το, φάσκω
 Proteus, Πρωτεύς, ἔως
 Proud, μεγάλων, ορ, gen. ορος (ā)
 Prove, το, αποδείκνυμι, fut. αποδείξω
 Proverb, παροιμία, ας
 Provide, το, προνοέομαι, ἥσομαι
 Provide-for, το, προνοέω, ἥσω
 Provided, (conj.) εἰ
 Provided-not, εἰ μὴ ; ἢ μὴ
 Provisions, σῖτα, ων
 Prowess, ἀλκή, ης
 Prudence, σωφροσύνη, ης
 Prudent, σῶφρων, ον

Prudent, to be, *σφρονέω, ήω*
Psamminites, *Ψαμμίτις*
Public, *πάνδημος, εν; δημόσιος, α, εν*
Publish, to, *κηρύσσω, ζω*
Puff-up, to, *εγχεύω, ώω*
Pull-back, to, *αντισπένδω, άω*
Pump-out, to, *επιεμπνέω, ήω*
Pump-out-against, to, *καταμπνέω, ήω*
Punish, to, *τιμωρέω, ήω*
Punishment, *τιμωρία, ας*
Pupil *παιδεύμα, ατος*
Pupil (of the eye), *κόρη, ης*
Purchase, to, *αγοράζω, ήω*
Pure, *άκατος, εν*
Purify, to, *καθαίρω, αρω*
Purple-garment, *πορφύρε, ιδος, ή*
Purpose, *ένος, ους*
Pursue, to, *διώκω, ζω*
Pursuit, *διώξις, ους, ή*
Put, to, *τίθημι, θέτω, ίδην. Ionic τιθένω*
Put-an-end-to, to, *διατρέπω, ζω*
Put-by, to, *μεθίημι, α. 1. μεθήκα; πο-
 ετ, μεθήκα*
Put-for-a-bait, to, *δελιάζω, ω*
Put-forward, to, *προβίβημι, α. 2.
 προβήν*
Put-in-disorder, to, *ταρσσω, ζω*
Put-off, to, *αναβάλλωμαι*
Put-on, to, *όδομαι, σσμαι; αντίθεμαι,
 α. 2. ενθέμην; ανόδομαι, σσμαι*
Put-round, to, *αμφιέζω, έω*
Put-to-death, to, *πίθω*
Put-under, to, *ένυποτίθημι, α. 2. ένυποθην*
Put-up-with, to, *εξανέχωμαι, έξομαι*
Puts-me-out-of, *εκπλήττει με*
Pyladea, *Πυλάδης, ου*
Pylos, *Πύλος, ή*
Pyrrha, *Πύρρα, ας*

Q

Qualified, *ικανός, ή, έν*
Quantity, *πληθος, ους*
Queen, *δέσποινα, ης*
Question, *ερώτησις, ους, ή*
Question, to, *έρωμαι*
Quick, (*living*), *όκιμος, ρά, ρον*
Quick, *ωκός, εία, ό*
Quickly, *ώκα; ταχέως*
Quickness, *τάχος, ους*
Quiet, *εσηλος, εν*
Quit, to, *προλείπω*
Quiver, *φρίττω, ας*

Quoit, *δίσκος*

R

Rabble, *έχλος*
Race, *γένος, ους*
Raft, *σχεδία, ας*
Rage, *αργή, ης*
Rage, to, *βλεμμαίνω*
Rail-at, to, *δεννάζω, ω*
Raiment, *έμας, αν*
Rains, it, *έει*
Raise, to, *έρω, fut. έρω*
Raise-against, to, *ανταίρωμαι*
Raise-up, to, *ανυρθώω, ώω*
Raise-yourself, to, *εγείρωμαι, α. 1.
 ηγείρωμαι*
Raised-dust, *κοινοστός*
Rancour, *έχτος*
Rank, *γένος, ους*
Ransom, *άποινα*
Rape, *άρπαγή, ης*
Rapid, *όβριμος, εν*
Rapidly, *ταχέως*
Rapidly-bearing, *πραιπνοφόρος, εν*
Rash, *θρασύς, εία, ό*
Rashly, *μαψιδίως*
Rashness, *αθροσύνη, ης*
Rather, *μάλλον*
Rational, *εμφρων, εν*
Rattle, to, *βρίμω*
Ravage, to, *άρπάζω, ω*
Rave, to, *μαίωμαι*
Ravish, to, *είλω, α. 2. είλον*
Ray, *ακτίς, ένος, ή; αυγή, ης*
Raze, to, *αποαίρω, ήω*
Read, to, *αναγιγνώσκω, fut. αναγνώσκω*
Ready, *έτοιμος, α, εν; έτοιμος*
Reality, *έργον*
Really, *η*
Reap, to, *εθαράω, ήω*
Rear, *εΰρω*
Reason, *λόγος*
Reason, to, *διαλέγωμαι*
Reasonable, *εικός, εία, ός*
Reasonably, *εικότως*
Reasoning, *διανόησις, ους, ή; δια-
 ημα, ατος*
Rebuke, to, *ονειδίζω, ω*
Recede, to, *καθιέμειναι*
Receive, to, *δέχομαι, ήμαι; περιέ-
 λαμβάνω*
Receive-from, to, *αποδέχομαι*
Receive-into, to, *αποδέχομαι, ήμαι*

ip, to, διαδέχομαι
 υχός
 n, αρράσεις, εως, ή
 to, λογίζομαι, σωμαί
 o, to, γράφω, a. 2. έγνων
), συγχωρώ, ήσω
 ', to, μιμησάω
 :nce, δίκη, ης
 nse, to, αμείβομαι, ψομαι
 e, to, διαλλάσσω, ξω
 iation, σέμβασις, ιος, ή
 znmósunon
 to, μνημονεύω, σω
 ed, πυρόβητριχος, εν
 to, πρίσμα
 to, παρίσταται, fut. παρστή-

o-ashes, φειψαλώ, ώσω
 o-slavery, to, ανδραποδίζω,

ishment, κατείκνισις, εως, ή
 'o, φρονέω, ήσω
 iataφυγή ής
 o, ανάλωμαι
 bedience-to, to, απείθω, ήσω
 o, εξέλγγω, ξω
 to, ηγίεμαι, ήσμαι
 -dōtes
 o be a, μεταμέλει, ήσαι
 he-loss-of, to, ποθίω
 ; to, οικίζω
 o, βασιλεύω, ου ; τυραννέω,

ter, to, ανόσω, ξω
 λινός
 ement, οικουρία, ας
 e, to, ορθόω, ώσω ; ανορθόω,

o, αποπέρπομαι
 to, γηθίω, ήσω
 at, to, επιχαίρω
 l, to be, ευφραίνομαι
 z, to, ενεργείω, ερῶ
 o, μυθόλομαι, ήσμαι
 , αγγαλία, ας
 a, οικείος
 z, ποιεί, ὦν
 to, λείω, σω
 to, λυφάω, ήσω
 to, μένω, ενῶ, a. 1. έμεινε
 for, to, προσμένω, ενῶ
 in, to, εμμένω, ηφ. εμμενέ-

Remain-over, to, περίσσεια
 Remainder, λειπόμενον, ου (μέρος μη-
 derstood)

Remark, λόγος

Remark, to, έπω, a. 2. ειπών

Remarkable, επίσημος, ου

Remedy, άκος, ιος

Remember, to, μνέομαι, ήσμαι

Remembrance, μνεία, ας

Remind, to, ανεμνάω, ήσω

Remission, άφεσις, εως, ή

Remit, to, ἐφίημι, fut. ἐφήσω

Remotest, πότατος

Remove, to, μετακινέω, ήσω

Remove, to, (nent.) μεθίσταμαι

Rending, σχισμός

Renown, κλέος, έτος, έους

Renowned, επίσημος, ου ; λόγιμος

Repay, to, ανταμείβομαι, ψομαι

Repel, to, είργω, ξω

Repent, to, μεταμέλομαι

Repentance, μετάνοια

Reply, to, αποκρίνομαι, ισοῦμαι

Report, φήμη, ης

Report, to, αγγέλλω, ελῶ

Report-from, to, αναγγέλλω, ελῶ

Reprehend, to, ελέγγω, ξω

Reproach, όνειδος, ους

Reproach, to, προσηλακίζω, σω

Reproach-uttering, to, ανανειδίζω, ου

Reproof, ψόγος

Reprove, to, παινίζω, ήσω

Reputation, δόξα, ης

Repute, εὔδοσις, εως

Request, to, χορήζω, ου

Require, to, όίεσθαι, δεῖσθαι

Require-him-to-give-an-answer, to,

προκαλείσθαι αὐτόν

Requires, it, δεῖ

Requite, to, αποδίδωμι

Rescue, to, απαλλάσσω, ξω

Rescue-from, to, εξέρω, ου

Resentment, μῆνις, ατος

Resist, to, αντίχω, a. 2. αντίσχω

Resolute, θαρράλος, α, ου

Resolve, to, ψηφίζομαι, σωμαί

Resound, to, κλάζω, γξω

Resources, χρήματα, ου

Respect, to, τίμω, ήσω

Respecting, (prep.) περί

Resplendent, σπλαγς, εν

Responsible, υπεύθυνος, ου

Rest, the, of λοιροί, τῶ λοιρῶ
 Rest, to, ἀνάσσει
 Rest-quiet, to, ἡσυχάζω, ου
 Resting-place, ἀνάκτορα, ης
 Restora, to, ἀποδίδωμι, fut. ἀποδώσω,
 a. 2. ἀπέδωκ
 Restrain, to, ἀπέχω, fut. ἀπέξω
 Restra-with, it, πῶλαι εν
 Retire, to, εἶμι, ξω
 Retire-from, to, ἀπενίστημι, a. 2.
 ἀπενίστην
 Retire-upon, to, ἐκπαχωρίζω, ησω
 Retreat, to, ἀποχωρίζω, ησω
 Retreat-from, to, ἀποχωρίζω
 Retreat privily, to, ἐκπαχωρίζω, ησω
 Retribution, δίκη, ης
 Return, νόστος
 Return, to, νοστήω, ησω
 Return-an-answer, to, ἀντίκω, a. 2.
 ἀντίκω
 Return-back, to, μέλω, a. 2. ἐμῶν
 Return-from, to, ἀπονοστήω, ησω
 Reveal, to, δεικνύμι, fut. δείξω
 Revel, to, ἀμείνω, ου
 Revelling, κόμος
 Revenge, to, τίω, ου
 Revenge-with, to, ἀντὶμίσσησθαι, ξημαι
 Reverse, to, ἐβίβω
 Reverence, to, αἰδέσθαι, ἴσθαι
 Review, to, σκοπέω
 Revile, to, λοιδορέω, ησω
 Revolt, ἀποστάσις, τινος, ἡ
 Revolve, to, φρονέω, ησω
 Reward, μισθός
 Rhadamanthys, Ῥαδάμανθυς, ους
 Rhetorio, ῥητορικῆ, ης
 Rhetorical, ῥητορικῶς, ἡ, ὅν
 Rhetorician, ῥήτωρ, ορος
 Rich, πλούσιος, α, ου
 Rich, to be, πλουτέω, ησω
 Riches, χρήματα, ων
 Rid, to, ἐρημίζω, ὡσω
 Riddle, αἰνιγμῶ, στος
 Ride to, ελαύνω, fut. ἐλάσω
 Rider ἵππεύς, τινος
 Ridicule, to, περιμεύω, ησω
 Ridiculous, γελοῖος
 Right (sust.) δίκη
 Right, δεξιός, ἡ, ὅν
 Right-hand, δεξιὰ, ἡς
 Rightful, ἐνδίκως, ου
 Rightly, ὀρθῶς
 Ring, δακτύλιος

Ripe, ὄρατος, α, ου
 Ripen, to, γρηράσκω
 Rise, to, ἄλλω, fut. ἔλω
 Rise-up, to, ἀνίσταμαι
 Rise-up-against, to, ἀνίστημι, a. 2.
 ἀνίστην
 Rising, α, ἀνατολή, ἀντολή
 Rising up, ἀνίσταμαι, τινος, τινος, ἡ
 Risk, to, ἀναρρίπτειν, ησω
 Rites, ἱεῖσμα, ων
 Rivalry, ζῆλος
 River, ποταμός
 Road, οἶκος, ὅ, ἡ
 Roam, to, ἀλάσσει, ησω
 Roaring, βρόχος, α, ου
 Roast, to, σπένδω, ησω
 Rob, to, βιάσθαι, ὁρῶναι; ἀποστέλλω
 Robber, κλέψ, ὡπὸς; ληστής
 Robe, πέπλος
 Robustness, βίη, ης
 Rock, πέτρα, ας; πέτρος, ου
 Rucky, πετραῖος, α, ου
 Rod, ῥάβδος, ἡ
 Roll, to, ἐλίσσω, ξω
 Roll-away, to, ἀλίσσω, ξω
 Romans, Ῥωμαῖοι
 Roof, στέγη, ης
 Roof, to, ἐρέπω, ψω
 Root, ῥίζα, ης
 Rope, σχοινίον
 Rosy, ῥοδόεις, εσσα, ου
 Rot-off, to, ἀποσῆμι, ψω
 Round, στρογγύλος, ο, ου
 Rough, τραχὺς, αἶα, ὅ
 Round, ἀνελωτῆρῆς, ἐς
 Round, (prep.) ἀμφὶ
 Rouse, to, ἐγείρω, ἔρω
 Rout, τροπή, ης
 Rout, to, τρέπω, ψω
 Ruving, α, ἀλυσία, ας; Dor. ἀλ-
 τεία, ας
 Row, πρᾶσις, ἡς
 Row, to, ἐλαύνω
 Royal, βασιλικός, α, ου; Ion. ἡρώς
 Rudder, πηδῆλιον
 Rufus, Ῥούφος
 Ruin, ἄτη, ης (ἡ)
 Ruin, to, ἄλλωμι, fut. ὀλέσω, a. 2.
 ὀλον
 Ruin-utterly, to, ἐσθλῶμι, fut. ἐσθλίσω
 Rule, ἡγεμονία, ας
 Rule, to, ἀρχω, ξω
 Rule-over, to, βασιλεύω, αω

ἰρῶν, οντος
 ate, to, φράζομαι
 λόγος
 δρόμος
), τρέχω. fut. θρέξω, a. 2.
 isk, to, κινδυνεύω
 ay, to, αποδιδράσκω
 fore, to, προθείσκω
 , to, παρατρέχω, a. 2. παρῖδρα-
 th-to-help, to, βοηθῶ
 ma, to, ὑπεκτρέχω, a. 2. ὑπέξ-
 ο-danger, to, κινδυνεύω, τω
 ough, to, διατρέχω, a. 2. διέ-
 on, to, κέρω, fut. κέρσω
 ο, ὀρνυμαι
 irward, to, αἰσσω, ξω
 apetuously, to, ὀρμάομαι, ἥσο-
 i, to, εφορμάω, ἥσω
 rough, to, διέσσω, ἄξω
), to, ανάσσω, ξω
 e, σοῦσθε

S

ἱερὸς, ἃ, δν; ἱρὸς, ἃ, δν; ἅγιος,
 place, ἱερὸν
 e, θυσία, as
 e, to, θύω, σω
 e-for, to, προθύω, σω
 ge, ἱεροσύλια, as
 ρὸς, ἃ, δν
 be, δυσφρονέω, ἥσω
 i, πείθος, εος
 τεμῆς, ἔς; ὥς
 ard, ἀμυντήριον
 οχυρῶς
 ασφάλεια, as; σωτηρία, as
 , ἡ δ' ὅς
 ὅς, οὗς; gen. ὅου, οῦ
 , πλέω, fut. πλεύσω
 wn, to, καταπλέω, εὔσω
 m, to, εκπλέω, εὔσω
 o, to, τσπλέω, εὔσω
 i, to, εκπλώω, ὥσω
 ough, to, διεκπλώω, ὥσω
 hout, to, εκπλώω, ἔξω
 , a, πλῆος, οὗς; ὅου, οῦ

Sailing-round-the-enemy, a, περί-
 πλος, ους; ὅου, οῦ
 Sailing-through-the-enemy, a, διέκ-
 πλος, ους; ὅου, οῦ
 Sailor, ναυβάτης, ου; ναύτης, ου; πλω-
 τῆρ, ἥρος
 Saitian, Σαϊτικός, ἡ, δν
 Sake, χάρις, ιτος, ἡ
 Salamis, Σαλαμίς, ἴνος, ἡ
 Salt, ἅλς, gen. ἁλός, ὃ
 Salutation, πρόσφθεγμα, ατος
 Salute, to, ασπάζομαι, σομαι
 Salute-in-return, to, αντασπάζομαι,
 σομαι
 Same, αὐτός, ἡ, ὃ
 Samian, Σάμιος, a, ον
 Samos, Σάμος, ἡ
 Sand, ψάμαθος, ἡ
 Sanguinary, αἱματώεις, εσσα, εν
 Sardis, Σάρδεις, ων, ἔων, Ionic Σάρ-
 δεις, ἔων
 Satisfied, to be, χορτάζω, σω
 Satisfy, to, ἀρκέω, ἔσω
 Satrap, σατράπης, ου
 Saturn, Κρόνος
 Saturn, the son of; Κρόνιδης
 Save, (prep.) πλὴν
 Save, to, σώζω, σω
 Save-from, to, εκσώζω, σω
 Savor, to, ὀζω
 Saw-asunder, to, πρίω, σω
 Saw-off, to, εκπρίω, σω
 Say, to, λέγω, ξω; ἔπω, a. 2. εἶπον
 Say-against, to, κατέπω, a. 2. εἶπον
 Say-among, to, ενέπω, poet. εννέπω
 Say-of, to, λέγω, ξω
 Say-out, to, εξέπω, a. 1. εξεἶπα
 Say-over, to, επιλέγω, ξω
 Saying, φήμη, ης
 Seamandrius, Σκαμάνδριος
 Scarcely, μόλις
 Scarcity, σπάνις, τως, ἡ
 Scarcity-of-provisions, εἰσροαία, as
 Scatter, to, σκορπίζω, σω
 Sceptre, σκήπτρον
 Science, μάθημα, ατος
 Soorn, λάβη
 Scull, κρᾶνιον
 Scylla, Σκύλλα, ης
 Scythian, Σκυθικός, ἡ, δν
 Scythian, a, Σκύθης, ου; pl. Σκύθαι,
 ὦν, ἱον. ἔων
 Sea, θάλασσα, ης; θάλαττα, ης; πόντος

- Sea-fight**, ναυμαχία, σ
Seal, to, σφραγίζω, σω
Search, to, ερευνάω, ήσω
Search-out, to, εξιστορέω, ήσω
Season, καιρός
Seat, ἴδρα, ας; θάκος (ā)
Second, δεύτερος, α, ον
Secure, ασφαλή, ες; comp.—έστε-
 ρος, α, ον
Securely, ασφαλῶς
Security, ασφάλεια, ας
Sedition, σπείσις, ιος, εως, ή
See, to, βλέπω, ψω
See-clearly, to, διαβλέπω, ψω
See-in, to, ενοράω, άσω
See-into, to, εισείδω, α. 2. είσιδον
See-to, to, προσείδω, α. 2. πρόσιδον
Seed, σπέρμα, ατος
Seek, to, ζητέω, ήσω
Seek-for, to, δίζηναι
Seem, to, δοκέω, δοκήσω and δόξω
Seem-like, to, είκω, ξω, pf. mid.
 οίκα, τοίκα
Seer, χρησμολόγος
Seize, to, άρπάζω, σω
Seize-down-upon, to, καταλαμβάνω,
 α. 2. κατέλαβον
Seize-on, to, αίρέω, ήσω, α. 2. είλον
Seize-upon, to, επιλαμβάνω
Seizure, άρπαγή, ής
Self, αυτός, ή, ό
Self-conceit, καταφρόνησις, εως, ή
Sell, to, πωλέω, ήσω
Selves, αυτοί
Semele, Σεμέλη, ης
Semiramis, Σεμίραμις
Senate, βουλή, ής
Senate-house, βουλευτήριον
Send, to, πέμπω, ψω
Send-a-herald, to, επικηρύκεσθαι, εύ-
 σομαι
Send-away, to, αποπέμπω, ψω; απο-
 στέλλω, ελῶ
Send-away-from, to, αποστέλλω, ελῶ
Send-away-privately, to, έκκεκπέμπω,
 ψω
Send-back, to, μεθίηναι, pf. μεθήκα,
 poet. μεθήκα
Send-from, to, εκπέμπω, ψω
Send-off, to, αποπέμπω, ψω; έκπέμπω,
 ψω
Send-out, to, αφήναι, fut. αφήσω
Send-with, to, συμπέμπω, ψω
Sense, φρένις, ὤν, αἰ
Sensible, more, συνετώτερος, α, ον
Sentence, ψήφος, ή
Separate, to, χωρίζω, σω
Sepulchre, τάφος
Serious, to be, κατασπουδάζομαι, σομαι
Serpent, όφεις, εως, ό
Servant, θεράπων, οντος
Servants, θεραπεία, ας
Serve, to, λατρεύω, σω
Serve-in-the-army, to, στρατεύομαι,
 σομαι
Service, δουλεία, ας
Serviceable, επιτήδειος, α, ον
Servile, δούλιος, α, ον
Servitude, λατρεία, ας
Sesostris, Σέσωστρις, ιος
Set (as the sun), to, κατέδομαι, α. 2.
 κατέδυν
Set-fire-to, to, πρήθω, σω
Set-hand-to, to, επιχειρέω, ήσω
Set-his-mind-on, to, επιβάλλομαι
Setting, δύσις, εως, ή
Settle, to, καταλύω, σω
Seven, έπτά
Seven-and-twenty-times-as-much-
 as, έπτακαιεικοσαπλάσιος, α, ον
Seven-hundred, έπτακόσιοι, αι, α
Seventh, έβδομος, η, ον
Seventy, έβδομήκοντα
Sever, to, διουρίζω, σω
Severe, βαρὺς, εἶα, ό
Shade, to, καλύπτω, ψω
Shade-over, to, καταστέφω
Shades, νέκτεροι
Shadow, to, σκιάζω, σω
Shady, σκιερός, ά, όν
Shake, to, σείω, σω
Shame, αισχύνη, ης
Shameful, αισχρός, ά, όν; superl. αἰ-
 σχιστος, η, ον
Share, to, μετέχω, fut. μεθέξω
Sharp, οξύς, εἶα, ό
Sharp-mouthed, οξύστομος
Sharpen, to, θήγω, ξω
Sharply, επιζαφελῶς
Shave-the-head, to, κείρομαι
She, ήδε, gen. τῆςδε
She-who-reigned, ή άρξάσα
She-who-was-queen, ή γενομένη βα-
 σίλεια
She-would-not-be-glad, ού κεν ηχέ-
 ροιτε

Γ, το, ἀπαύρω, φθ
 , χέτω, ου
 ια, το, διαρυθβαίω, φτω
 ρόβωτον
 δ, ἀνήνεμος, ου
 ηg, η, επίπασμα, ατος
 δ, ποιμήν, ένος
 ιαίς, ίδος, ή; σάκος, εος
 ο, λάρυα, ψω
 ιι, το, εκλάρυα, ψω
 η, gen. πάς, Alt. ούς, Ion.

Iding, (adj) ναυπηγιάς, αν
 ποδήματω, ου
 ο, ταξεύω, ου
 κ, έφειρε, εως, ή
 ην, ένδς, δ, ή
 λίγος, η, ου
 oak, χλανιδίος
 ι, το be, δέω, φτω
 Γ, ώμος
 ι, βολή, ης
 ο, κελαδένω
 υτ, το, κλάζω, γζω
 Γ, η, πρηνή, ης
 ιο, ελασάσσω
 ιωρία, ας
 ο, δηλάω, ώσω
 learly, το, αποδείκνυμι, είζω
 owd, το, καταδείκνυμι, είζω
 re-way, το, ήγχομαι, ήσχομαι
 ; δύορ, ατος, τδ
 -of-snow, ημετέος
 niced, λιγδόθυγγος, ου
 Γ, το, αίβομαι
 r-at, το, ταρβένω
 , το, εγκλείω, ου
 -together, το, συνειλίω, φτω
 ιτ, το, αποαλείω, ου
 -together, συγκαλέζω, ου, α. I.
 ιήισα
 Γ, η, απέκλεισις, εως, ή
 Σικελία, ας
 απ, Σικανίος
 ; be, νόστω
 ια, νόστος, ή
 ians, Σικανίκοι
 τολεκαρία, ας
 ι, θέλω, ατος
 ημετέος ; σήμα, ατος
 , το, σημαίνω, ανδ
 αείων, μαsc. and fem.
 to be, αίγώω, φτω

Silently, είγα
 Silly, φλαβρος, α, ου
 Silver, αργάριον ; άργυρος
 Silver, (adj.) αργυρέος, α, ου
 Similar, όμοιος, α, ου
 Simonia, Σιμρία, ου
 Simplicity, απίλεια, ας
 Sin, άμαρτία, ας
 Sin, το, άμαρτάνω, fut. άμαρτήσω, α. 2.
 ήμαρτον
 Sin-thoroughly, το, εξάμαρτάνω
 Since, εκει
 Since-indeed, επειδή
 Sinful, αμαρτηρός, α, ου
 Sing, το, αείδω, ου ; φδοι, ου
 Sing-of, το, φδοι, fut. φδοι, with an
 accus.
 Singer, ποιός
 Singing, (subst.) ποιδή, ης
 Single, έως, α, ου
 Sink, το, καταδύνω, ου
 Sinner, άμαρτωλός
 Sinope, Σινώπη, ης
 Sister, αδελφή, ης ; ζώναιρος
 Sit, το, ήσχομαι ; ήμαι ; θέσω
 Sit-at, το, πρόσθημι
 Sit-down, το, καθίζωμαι ; καθίζω
 Sit-upon, το, εφίμαι
 Six, εξ
 Six-hundred, εξακόσιοι, αι, α
 Sixteen, δεκαέξια
 Sixth, έκτος, α, ου
 Sixtieth, εξηκαστής, ή, αν
 Sixty, εξήκοντα
 Size μέγεθος, εως ; Ionic μέγεθος, εως
 Skilful, τεχνικός, ή, αν
 Skill, εμπειρία, ας
 Skilled, ίδρις
 Skilled in, επιστήμων, ου
 Skin, χροός, οός, ή
 Skip, το, σκιρτάω, φτω
 Skulk, το, μιμνάζω
 Slacken, το, ανήμι, fut. ανήσω
 Slaughter, σφαγή, ης
 Slave, δμώς, οός, ή ; δοδλος ; ανήρδω-
 δον
 Slavery, δουλεία, ας
 Slay, το, σφάζω, ζω, σφαχα, σφα-
 γον
 Slay-utterly, το, εξανερπάζω, ζω
 Sleep, ύπνος
 Sleep, το, καθιπδω ; εβίω
 Sleepless, άύπνος, ου

Slender, λεπτός, ὁ, ὅν	Some, τις, τι, γεν. τινος, ἑνός
Slight, βραχύς, εἰς, ὁ	Some-one, τις, τι, γεν. τινος
Slow, κακός, ὁ, ὅν	Some-particular-person, δέῖνα, γεν. δέῖνα, δέιναι, δέιναι, δέινος
Slower, βράδυνον, οὐ	Some-time-ago, ὡς παλαιῶν, ἢ ε. χροῦ
Slowly, βραδέως	Somewhere, που
Slumber, το, καθιέδω	Somewhither, ποῖ
Small, ελάχιστος, ὁ, ὅν ἢ μικρός, ὁ, ὅν	Son, παῖς, παῖδες; υἱός; τέκνον
Small buckler, πέλτη, ἡ	Son-of-Aeacus, Αἰακίδης, οὐ
Smell, α, σπῆ, ἡ	Son-of-Melanippus, Μελανιππίδης, οὐ
Smell, το, ὀσφ, impf. ὀσφον, Dor. ὀσφον, ἢ ο. ὀσφον, fut. ὀσφον	Son of Saturn, Κρονίδης, οὐ ἢ Κρονίων
Smerdis, Σπέρδης, ἰος	Son of Tydeus, Τυδείδης, οὐ
Smile, το, μειδῶ, ἡ	Song, οἰδῆ, ἡ
Smite, το, θίγω, ἐν	Soon, τάχα
Smoke, καπνός	Sooner-than, πρό
Smoke, το, καπνίζωμαι	Soothe, το, θίγω, ἡ
Smooch, λευρός, ὁ, ὅν	Soothsayer, μάντις, αὐτός, ὁ
Snap, δόλος	Sooty, αἰθαλόεις, ὅσον and οἷον, ἢ
Snatch, το, ἔσπασιν, οὐ	Sophist, σοφιστής, ὁ
Snatch-away, το, ἀνασπάζω, οὐ	Sophocles, Σοφοκλῆς, ὁ
Snow, χιὼν, ἄνευ, ὁ	Sorrow, ἀλγος, ὁ
So, ὡς, ὡς	Sorrow-enduring, ταλαιπώρος, οὐ
So-as, ὥστε	Sorrowful, πενθικῶς ἔχων
So-far, ὡς τόσον	Sorry, λυγρός, ὁ, ὅν
So-far-as, τόσον ὅσον	Sort, εἶδος, ὁ
So-great, τοσοῦτος, ὅσος, αὐτός or ὅσος	Soul, ψυχή, ἡ
So-greatly, ὡς; τόσον	Sound, βεβῆ, ὁ
So-little, τοσοῦτος, τοσαύτη, τοσαύτον	Sound, το, κτυπέω, ἡ
So-long, τέως	Sounding under-the-tread-of-hor-
So-many, τόσος, ὁ, ὅν	ses, ἰσχυρότος, οὐ
So-much, τοσοῦτον; τοσοῦτος	South, μεσημβρία, ἡ
So-much-as, οὐ τό πλέον ἀλλὰ	Sovereign, δεσπότης, οὐ
So-slight, τοσοῦτος, ὁ, ὅν	Sovereignty, τυραννίς, ἡ
So-that, ὥστε	Sow, ἵς, γεν. ἰός
So-that-it-was astonishing, ὡς ἐκπλη-	Sowing, α, σπείρω
ξιν	Space between-the-armies, μεταίχ-
So-that-she-shall-not kill, οὐ μὴ κτείναι	μεν
So that-they rendered-them-incapable, ὥστε ἐκείνους ἀκτενεργεῖν	Spare, το, φείδομαι, οὐ
Sober, το, ἡφῶ, ὡς	Sparta, Σπάρτη, ἡ
Socrates, Σωκράτης, οὐς, acc. τῶν, ὡς, voc. τῶν	Speak, το, λέγω, ἡ
Soft, ἄκαλός, ὁ, ὅν	Speak-against, το, καταρτίζω
Sogdiani, Σογδιᾶναι	Speak-among, το, μετὰλλῶ, ὡς
Sojourn, το, ἐπιδημῶ, ὡς	Speak-badly-of, το, κακολογῶ, ὡς
Sojourn, ἐποικίω	Speak first, το, προαγορεύω, οὐ
Solace, παραμύθιον (ὑ)	Speak-forth, το, προαγορεύω, οὐ
Soldier, στρατιώτης, οὐ, ὁ	Speak-ill-of, το, εὐκαλῶ λέγω
Solemn, σερμνός, ὁ, ὅν	Speak-in answer, το, ἀντιφώνῶ, ὡς
Solon, Σόλων, ὡς	Speak-of, το, λέγω, ἡ, with acc.
Solve, το, δίδωμι, α. 2. δίδωμι	Speak-out, το, ἀνέω, ὡς
	Speak-to, το, ἀνέω, ὡς
	Speak truth, το, ἀληθεύω, οὐ

'all-of, το, εὐλογίω, ἔσω
 ith, το, διαλέγω
 of-good-tidings, εὐφρανομαι, εν
 z-the-same-language-with,
 σοος, εν
 'chos, εος; εγχείω, ως
 'ager, δορυφόρος
 ly, καλῶς
 e, θία, ως
 r, θιᾶτης, οῦ
 o-on, το, σκίεσθαι, ψομαι
 λόγος
 εὐδὴ, ἥς
 3, ἐπείγομαι
 t, τέχιστος, η εν
 , καρπαλίμως
 o, αναισιμῶ, ὥσω
 ie's youth-among, το, σγ-
 ι, ἥσω
 μος
 αποκτύω, ὥσω
 νίμα, ατος
 'πλὴν, πνός, ὁ
 , φαινός, ὁ, ὃν
 ly, κλυσις
 , φέγγος, εος
 διαιρίω, α. 2. διαίλον
 αποβάλλω, σω
 αρα, εν
 σκόγγος
 :ουα, αυτόματος, εν
 ὁμῶ, ης
 πασμα, τὸ
 , κρήνη, ης
 ie, ἐαρ, ρος; ἥρ, ρος, τὸ
 3, γίνομαι, α. 2. ἐγυρόμην
 , το, ἐρῶ, ὅσω, ἐμπεύθεα
 3ω, το, ἐκγίνομαι, α. 2. εἰς-
 3, το, φύν, σω
 το, πάσσω, ὅσω
 bads, νήματα, εν
 σκέτις, α, εν
 σκεπος
 ιρα, στεγὰς ἱκπος
 σταδίου; σταδίας
 ιος
 τυρός
 ἱμὸς
 ι, ἱστημι, pf. ἱσταμαι, α. 2.
 it. mid. στήσθαι, pf. ποδῶ.
 τὸς, ὅτος
 iust, το, ἱσμεῖν, ενῶ, Ionic

Stand-away, το, α. 2. ἀνίστην
 Stand-by, το, περιστάμι
 Stand-off, το, ἀφίσταμι
 Stand-over-against, το, ανθίσταμι, α.
 2. αντίστην
 Stand-round, το, ἐρρίσταμι, α. 2. ἀμ-
 φίστην
 Stand-round-about, το, περιστάμι, α.
 2. περιστήν
 Stand-up, το, ανίσταμι, α. 2. ανίστην
 Stand-up-above, το, υπανίσταμαι
 Star, ἀστὴρ
 State, πολιτεία, ως
 State-of-living, βίος
 Statement, ῥήματα, εν, τὸ
 Statuary, ἀνδριαντοποιία, ως
 Statue, ἔργαλον, ατος
 Stay, το, μένω, ενῶ
 Staying, α, μὸνῃ, ἥς
 Steady, βίβαιος, α, εν
 Steal, το, κλέπτω, ψω
 Steel, χάλυψ, υβος, ὁ
 Steer, το, κυβερνάω, ἥσω
 Stero, πρόρνα, ης
 Still, (adv.) ἐτι; νῦν
 Still, to be, σιωπᾶω, ἥσω
 Stimulate, το, οξύνω, ενῶ; παραξύνω
 Sting, κέντρον
 Stir-up, το, ἐγείρω, ἐρῶ
 Stolen, κλοπιῶς, α, εν
 Stone, λίθος; λάας, δαος, ὁ
 Stone, (adj.) λίθινος, η, εν
 Stone, το, λιθαίω, σω
 Stone-downright, το, καταπετρώω, ὥσω
 Stone-to-death, το, καταλέτω, σω
 Stool, θρόνος, νος, ὁ
 Stop, το, ἐπισχέω
 Storm, θεῖλλα, ης
 Storm-at, το, βροῦδομαι, ὥσομαι
 Stormy, συνεχιμέτος, εν
 Stout-hearted, ταλακάρδιος, εν
 Straight, εὐθὺς, εἴα, ὁ
 Strange, ἀλλόθρους, εν
 Stranger, ξένος
 Strangury, στραγγουρία, ως
 Stratagem, βούλημα, ατος
 Stream, ῥεῖθρον; ῥεῖθρον; ῥοά
 Street, ἀγορά, ἥς
 Strength, βία, ως; μένος, νος
 Strenuous, θυρίς, ἰδος (iom.)
 Stretch-against, το, ἀντιτείνω, εν
 Stretch-at-length, το, τείνω, ενῶ
 Stretch-forth, το, ἐκτείνω, ενῶ
 Stretch-furward, το, ἐργυρόω

Stretch-out, to, *τείνω, τένω*
 Strife, *έρις, ιδες, ιες, ή*
 Strike, to, *ράσσω, ψω*
 Strike-to, *πλῆσσω, 9 aor. to strike the body, εκλῆγον; the mind, εκλῆγον.*
 Strike-with, to, *εμβάλλω, αλῶ*
 Strip, to, *μουνάω, ὤσω*
 Strip-of, to, *στερέω, ἔσω and ἔσω*
 Strip-off, to, *απόδω*
 Strive, to, *ερίζω, σπ*
 Stroke, *πληγή, ής*
 Strong, *ισχύρς, 2, 3n*
 Strong, to be, *ισχύω, ὤσω*
 Struggle, *ἀγῶνας*
 Struggle, to, *αεθλῶ; αεθλαίω; παλαίω, σπ*
 Study, to, *επελεσάω, ἔσω*
 Stuffing, *πίλος*
 Stupid, *γεθηνῶς, εἶς, 3ς*
 Subdue, to, *δαμάω, ὤσω*
 Subdued by, *ἡσσαν*
 Subject, (adj.) *ὑπήκοος, σν*
 Subject, to, *καταστρέφωμαι, ψωμαι*
 Subjugate, to, *χειρῶς, ὤσω*
 Subjugation, *καταδουλώσεις, ιως, ή*
 Sublime, *αιψῆς, εἶς, 3ς*
 Submit, to, *επακούω, ούσω*
 Subsequently, *εἴτα*
 Substance, *ουσία, ας*
 Subtract, to, *συσαιρέωμαι*
 Succeed, to, *πράσσω εἰ*
 Succeed-to, to, *διαδέχομαι*
 Successes, *τὰ κατορθωμένα*
 Succession, *διαδοχή, ής*
 Successory, *ἀκόσμος, σν*
 Succour, *ἀρωγή, ής*
 Succour, to, *βοηθῶ, ἔσω*
 Such, *τοιούτος, τοιαύτη, τοιούτε ὡς τοιούτον; τοιούδε, ής, 3ς*
 Such-a-pace, *τοιούτε*
 Such-as, *εἰς, α, σν*
 Sudden, *εἰφνίδιος, α, σν*
 Suddenly, *αἰψα*
 Sue, to, *διώκομαι, ζωμαι*
 Suffer, to, *πάσχω, fut. παθήσω, fut. mid. πάσσομαι, α. 2. ἔπαθεν, pf. mid. πέπονθα, πέπονθα*
 Suffer-long, to, *μακροθύμω, ἔσω*
 Suffer-me-to-cast-out, *ἀφες εκβάλλω*
 Suffering, *πῶθος, ιως; πῶθημα, ατος; πένθος, ιως*
 Sufficient, *ἄρκιος, σν*

Sufficiently, *προχάρωντας; ἰκανῶ*
 Suggested, *εἰδοατός, 3, 3n*
 Suggestion, *πενθήγημα, ατος*
 Suit, to, *ἁρμόττω, ὤσω*
 Suitable, most, *ὡφελειρότατος, α, σν*
 Suitably, *αιδέτως*
 Suitor, *μνηστήρ, ἥρος, 3ς*
 Sullen, *σιωπηλῆς, 3, 3n*
 Sum-up, to, *συναμβάνω, α. 2. συνάβω*
 Summarily, *συνληβόν*
 Summer, *θίρος, ιως*
 Summing-up-all-together, *συνλῶν*
 Summit, *στεφάνη, ής*
 Sun, *ἥλιος*
 Sundry, *πολύτροπος, σν*
 Sunless, *ἀνῆλιος, σν*
 Superfluity, *τὸ περιστῶν*
 Superfluous, *περιστῶς, 3, 3n*
 Superintend, to, *ἐπιστηνῶ, ἔσω*
 Superior, *καθυπέρτατος, σν*
 Superior-to, *κρείσσων, σν*
 Superior-to, to be, *υπερίκειμαι*
 Superior-to our-enemies, *ἀμείνων τῶν πολεμίων*
 Supervise, to, *ἐπισκοπέω*
 Supreme, *ῥαθύμας, σν*
 Suppliant, *ἐκέτης, σν*
 Supplicate, to, *ἐκείμαι*
 Supplication, *λαίτῃ, ής*
 Supply, to, *πρίζω, σν*
 Support, *τροφή*
 Support, to, *βάσσω*
 Supporter, *προστάτης, σν*
 Suppose, to, *δοκέω, ἔσω*
 Suppress, to, *σιγῶν, ἔσω*
 Supreme, *ὑπέρτατος, α, σν*
 Sure, *σαφῆς, 3ς*
 Surely, *δῆ*
 Surfeit, *πλησμονή, ής*
 Surpass, to, *επερβάλλω, perf. ἐπεβίβλη*
 Surpass-in-beauty, to, *καλλιωτέρομαι, σωμαι*
 Surprising, *θανράσιος, α, σν*
 Survey, *ερέψις, ιως, ή*
 Survey, to, *θεωρῶ, ἔσω*
 Survive, to, *λείπομαι, ψωμαι*
 Suspect, to, *οἶμαι; ὑποπτεύω*
 Suspend, to, *κρεμῶ*
 Suspicious, *ὑποπτος, σν*
 Suspicious-of, to be, *ὑποπτεύω, ἔσω*
 Sustain, to, *βαστάζω, σν*

ν, α, χάσμημα, ατος
ο, ανάσσω, ξω
to, δμνῦμι, fut. ομύσω; ομνύω
y, to, δμνῦμι
lo, ιδρώω
γλυκερὸς, ἂ, δν
γλυκίων, ον
γ, ἡδέως
f-the-sea, κλύδων θαλάσσιος
οδς, ἂ, δν; ταχύς, εἶα, ὕ
ss-of-foot, ποδώκεια, ας
ῆες, ὦν
ξίφος, εος
sis, Συεννεσίς
iaus, Συρακούσιοι
ie, Συράκουσαι, ὦν
ῆυρία, ας
γ, Σύροι
-of-arming, ὀπλισίς, εως, ἡ

T

τράπεζα, ης
δέλτος, ἡ
ρα, ᾤς
ο, λαμβάνω, fut. λήψομαι, α. 2.
ν
-blessing, χαῖρε
-part, to, κοινωνέω, ἦσω
-station, to, αυλίζομαι, σομαι
ive, to, ζωγρέω, ἦσω
a-oath, to, ὀρκωμοτέω, ἦσω
side, to, παραιρέω, ἔσω
way, to, απαίρω, fut. απαρῶ
way-one's-self, to, απαλλασ-

way-from, to, απαυράω, ἄσω
are, to, φροντίζω, σω
ourage-with - regard - to, to,
ω
om, to, αφαιρέω, α. 2. αφεί-

old-of, to, λαμβάνω, fut. λή-
, pf. εἶληφα, α. 2. ἔλαβον
l, to, δυσχεραίνω, ανῶ
i-hand, to, εγχειρέω, ἦσω
notice, to, κατανοέω, ἦσω
notice-of, to, καταμανθάνω, κα-
λήσω
off, to, αιρέω; αναιρέω, ἦσω
place, to, συμβαίνω, fut. συμβή-
. 2. συνέβην
he-votes-of, to, επιψηφίζω, σω

Take-their-rise, they, ἄρχονται
Take-up, to, αναλαμβάνω
Take-vengeance-on, to, τίω, σω
Taken-captive, to be, α. 2. ἀλῶναι,
fut. ἀλώσεσθαι. They were taken-
captive, ἦλωσαν
Taken-in-the-act, to be, ἀλίσκομαι
Taking, α, ἄλωσις, εως, ἡ
Talent, τάλαντον
Talk, to, λέγω, ξω
Talk-freely, to, παρρησιάζομαι, σομαι
Talk-nonsense, to, φλυαρέω, ἦσω
Talthybius, Ταλθύβιος
Talus, Τάλος
Tainarisk, μυρίκη, ης
Tame, to, δαμνάω, fut. δαμύσω, α. 2.
ἔδαμον
Tanagra, Τανάγρα, ας
Tapestry, τάπης, ητος, ὅ
Tarentines, Ταραντῖνοι
Targeteer, τοξότης
Tarquin, Ταρκύνιος
Tarry, to, διατρίβω, ψω
Taste, to, γεύομαι, σομαι
Taught, δεδαημένος, η, ον
Taunt, to, σκώπτω, ψω
Tax, φόρος
Teach, to, διδάσκω, ξω
Teacher, διδάσκαλος, ὅς, ἡ
Tear, δάκρυον
Tear-in-pieces, to, διασπᾶω
Teem, to, βρίθωμαι
Tegeetans, Τεγεῆται, ὦν
Telemachus, Τηλέμαχος
Tell, to, φράζω, σω
Tellus, Τέλλος
Temper, φύσις, ιος, εως, ἡ
Temperate, επιεικής, ἐς
Tempest, χειμῶν, ὦνος, ὅ
Temple, νᾶος, ἱον, νηδς
Temple (of the head), κόρρη, ης
Temple-of-Juno, Ἑραῖον
Temple-robber, ἱερόδουλος
Temporary, πρόσκαιρος, ον
Ten, δέκα
Ten-thousand, μύριοι, αι, α
Ten-thousand. α, μῦριάς, ἄδος, ἡ
Ten-thousandth, μῦριοστὸς, ἡ, ὅν
Tend, to, στείχω, ξω
Tendency, επιθυμία, ας
Tenedos, Τένεδος, ἡ
Tent, σκηνή, ης
Tenth, δέκατος, η, ον

- Terminate (a war), το, διαπολεμέω**
Termination, τελευτή, ης
Terrible, δεινός, η, ον
Terrify, το, εκφοβέω, ησω
Territory, χώρα, ας
Terror, δέος, εος
Testify, το, απομαρτύρομαι, υροῦμαι
Teucer, Τεύκρος
Thales, Θαλής, οῦ
Thamyris, Θάμυρις, ιδος
Than, η
Than-is-fitting, τοῦ δέοντος
Than-the-man-who-lives-from-the-earnings-of-the-day, τοῦ ἐφ' ἡμέρην ἔχοντος
Thanks, χάρις, ιτος, η
Thasians, Θάσιοι
That, εκείνος, η, ο; κείνος; αὐτός, η, ο
That, (i. e. in order that,) ὥς
That, (conj.) ὥς, ὅτι. As, I know that it was so
That-at-least, ὅγε, ἤγε, τόγε
That-I-am, γεγώς
That-I-shall-not-go-unthanked, οὐκ ἀχαρίστως μοι ἔξειν
That - I - should - chance - to - have - been-sent for, ἐμὲ κληθέντα τυχεῖν
That-it-is-right, δεῖν
That-it-would-not-be, οὐκ ἂν εἶναι
That-not, ὥς μὴ
That-the-Trojan-territory - belonged, μετεδὸν τῆς Ἰλιάδος χώρας
That-there-were, τὸ γεγενῆσθαι
That-they-would - not - have - been-able, οὐκ ἂν δυνηθέντες
That-we-should-escape-the-notice - of, τὸ λεληθέναι ἡμᾶς
That-you-may-hear, ὅπως κλύης
That-you-should-not-die, τὸ μὴ θανεῖν
The, δ, η, τὸ; gen. τοῦ, τῆς, τοῦ
The-one, ὁ ἕτερος or ἄτερος
Theatre, θέατρον
Theban, Θηβαῖος, α, ον
Thebans, Καδμεῖοι, ων; Θηβαῖοι
Thebes, Θήβη, ης
Thief, ληστής
Theft, κλοπή, ης
Their, σφός, η, ον; σφέτερος, α, ον
Their-country, ἡ αὐτῶν i. e. γῆ
Them, (acc.) αὐτοὺς, σφέας, σφας, τούτους; gen. σφῶν, &c.; dat. σφίσι, σφι, &c.
Themis, Θέμις, ιτος, ιδος
Themistocles, Θεμιστοκλῆς, έος, οῦς
Themselves, αὐτοὶ and αὐτοί, αἱ, α; ἑαυτοί, αἱ, α; σφεῖς αὐτοί; dat. σφίσι, σφι, &c.
Then, τότε
Thence, ἐνθεν
Theodorus, Θεόδωρος
Theramenes, Θερραμένης, ονς
There, ταύτη; ἐνταῦθα; αὐθι; ἐνθα; αὐταῖ
There-are-some-who, ἐνιοι, αἱ, α
There-is-a-participation-with, μέρος μέτεστιν
There-is-no-participation-with, μὴ δὲν μέρος μέτεστι
There-might-be, ἂν ᾤν
Therefore, οὖν, placed after a word
Thermopylae, Θερμόπυλαι, ὦν
These. Plural of This
These - things - having - been-determined-on, δόξαν ταῦτα
Theseus, Θησεύς, έως
Thessalians, Θεσσαλοὶ
Thetis, Θέτις, ιδος
They, ἐκεῖνοι, ων; σφεῖς, ὧν; αὐτοί; οἱ
They-advised-them-not, οὐκ ἔων
They-have-come, ἦλθον
They-laid-themselves-down, κοιμήσαντο
They-should-revolt, ἀποστέωσι
They-two, σφωῶ, σφέ
They-were-banished, ἐφθησαν ἀπὸ πάντες
They-were-prompt, μέμασαν
They-will-get-into-confusion, ταραζονται
Thief, φῶρ, ρός
Thigh, ἐπιγουνίς, ιδος, η; μηρός
Thin, λεπτός, η, ον
Thing, πράγμα, ατος; χροῖμα, ατος
Things-go-well-with-me, ἔχα καλῶς
Things-which-have-happened, the, τὰ σύμβαντα
Things-which-remain, the τὰ λοιπὰ τὰ ἐπὶ τοῖς
Think, το, νομίζω, σω
Think-likely, το, εικάζω, σω
Think-of, το, νοέω, ησω
Think-oneself-above, το, (inf.) ὑπερφρονεῖν
Third, τρίτος, η, ον
Thirst, το, διψέω, ησω

after, to, διψάω, ἦσω

τρίσκοντα

itos, αἴτη, τοῦτο, gen. τοῦτου, ε, τοῦτου; ὅδε, ἧδε, τόδε; αὐτός,

Att. ἰδί

γ, ενταῦθα

ghly-taken, κατειλημμένοι, η,

plural of That

n-power, οἱ δυνάμενοι

of-the-Grecians-who-were-

-captive, οἱ ἀλόντες Ἑλλήνων

which-happened, τὰ γενό-

who-are-intelligent, οἱ φρο-

; εἶ

who-consulted-the-oracles,

εὐόμενοι

who-dwell-in, οἱ νεμόμενοι

who-smell, οἱ οσμησάμενοι

who-were-born, οἱ γενόμενοι

who-wish, οἱ βουλόμενοι

ι, gen. σοῦ

, περ

ι, δόξα, ης

fulness, φροντίς, ἰδος, ἡ

lessness, αβουλία, ας; Ionic,

id, χίλιοι, αι, α

idth, χίλιοστος, ἡ, δν

Θράκη, ης

ulus, Θρασύβουλος

lachus, Θρασύμαχος

λίνον

απειλή, ης

ι, to, απειλέω, ἦσω

i-against, to, επαπειλέω, ἦσω

ρεῖς, τρία, gen. τριῶν

ousand, τρεῖς χίλιοι, αι, α

mes-as-much-as, τριπλάσιος,

α, Θριάσιος, α, ον

γρίς

retched, τρισάθλιος, α, ον;

; βλαστή, ης

θρόνος

, διὰ

out, διὰ τέλους

to, βάλλω, fut. βαλῶ, βλή-

-bridge-over, to, ζυγνυμι

own, to, ῥίπτω, ψω

ι, to, ἐμβάλλω, αλῶ

Throw-into-confusion, to, θορυβέω, ἦσω

Throw-like-a-quoit, to, διακείω, σω

Throw-out, to, ῥίπτω, ψω

Throw-round, to, περιβάλλω

Throwing, α, βολή, ης

Thrust, to, ἐμβάλλω, αλῶ, ἐμβέβληκα, ἐνέβαλον

Thump, to, ἀράσσω, ξω

Thunder, βροντή, ης

Thunder-bolt, κεραυνός

Thus, ὧς, ὧδε, οὕτω, οὕτως, αὕτως

Thus-much, τοσούτον; τοσάδε;

Thy, σός, ἡ, δν

Tie, to, δέω, ἦσω

Tie-fast, to, ῥυθμίζω, σω

Tigris, Τίγρης, ητος, ὅ

Timānor, Τιμάνωρ, ορος

Timarchus, Τίμαρχος

Timber-for-ship-building, ναυπηγη-

σίμη ἔλη

Time, χρόνος

Time-of-thought, ευφρόνη, ης

Time-when-the-forum-was-full,

πλήθουσα αγορά

Timid, δειδός, ἡ, δν; δειλαιος, α, ον

Tire, to, κάμνω; α. 2. ἐκάμον

Tissaphernes, Τισσαφέρνης, εος, ους;

acc. εα, ην

To, ες; εις; πρὸς with acc.

To-any-one, τῷ

To-Athens, Ἀθηνᾶζε

To-be-assisted, τιμωρητέον

To-be-cultivated, ασκητέον

To-be-desired, επιθυμητέον

To-be-drunk, εκποτέον

To-be-fled, φυκτέον

To-be-lived, βιωτέον

To-be-pursued, διωκτέον

To-be-undertaken, επιχειρητέον

To-be-worsted, ἡττητέον

To-day, σήμερον, τήμερον

To-day-at-least, τὸ μὲν τήμερον εἶναι

To-Megara, Μεγάρᾳδε

To-no-purpose, ἀλλως

To-Pytho, Πυθῶδε

To-say-so, ἔπος εἰπεῖν

To-such-a-pitch, οὕτω

To-that-place, ἐκεῖσε

To-the-end-that, ἵνα

To-the-fore-part, ες τὸ πρόθεον, ες τὸ

πρόσω

To-the-ground, χαμᾶζε

To-the-light, φάωσις
 To-their-home, ἐν αἰσιν
 To-their-husbands, τοῖς ἀνδράσιν ἐν-
 ἑσέσι
 To-this-purport, τοιαῦτα
 Together, ἅμα
 Together-with, ἅμα
 Toil, πόνος; μάχης
 Toil, to, μοχθεῖν, ἔσθω
 Toil-through, to, μοχθεῖν, ἔσθω
 Token, χαρακτήρ, ἥρος, ὁ
 Tolerate, to, τλήμι, ἐτλήν
 Tomb, τάφος
 To-morrow, αὔριον
 Tongue, γλῶσσα, ἡ
 Too, ἄγαν
 Too-much, λίαν, ἄγαν
 Too-ready, ἱτοιμέτερος, α, σὴ
 Too-simple, ἀμειψιότερος, α, σὴ
 Too-violently, ὑπὲρ ἄγαν
 Top, κέρας
 Torch, λαμπτήρ, ἥρος, ὁ
 Torment, to, δαίω, σὼ
 Tormentor, βασανιστής, ὁ
 Toss, to, μινύειν, ἰόν.
 Toss-about, to, σιγᾶν, ἔσθω
 Touch, to, ἐπιβάλλειν, ποιεῖν
 Touch-slightly, to, ψάλλω, σὼ
 Tour, περίπλους
 Towards, εἰς; εἰς; πρὸς with acc.
 Tower, πύργος
 Town, πόλις, τοῦ, τὴ
 Tragedian, τραγῳδός
 Tragedy, τραγῳδία, ας
 Trained, τρέφω (τ)
 Traitor, προδότης, οὗ
 Transaction, ἔργον
 Transgress, to, παραβαίνειν
 Transgression-of-the-law, παρανο-
 μία, ας
 Transport, to, ἐνέγκω
 Trap, ἀνέρα, ας
 Travel, α, πορεία, ας
 Travel, to, πορεύομαι, πορεύομαι
 Travel-away, to, ἀποβαίνειν, α. 2. ἀφί-
 βην
 Tread-down, to, καταπατέω, ἔσθω
 Treat-with-contumely, to, προεσ-
 λένω, ἔσθω
 Treaty, συνθήκη, ἡ
 Treble, τριπλᾶς, ἑξ, ὡς, and ὅς, ἡ,
 οὗ
 Tree, δένδρον; δένδρον, τοῦ

Tremble, to, τρέμω, ἐφ'
 Trembling, (subst.) τρέμος
 Tremor, τρέμος
 Tresses, κόμαι, αῖ
 Trial, δίκη
 Triballus, Τριβαλλός
 Tribe, ἔθνος, τοῦ; φύλη
 Tribulation, ἔχθος, τοῦ
 Tribune, προπύργος, οὗ
 Tribute, τέλος, τοῦ
 Tripod, τρίπους, ὁ
 Trist, ἄθλιος, α, σὴ
 Trojanian, Τρωϊκός, α, σὴ
 Trojan, (adj.) Τρωϊκός, ὁ, οὗ
 Trojan, α, Τρῶς, ὁ
 Troops-in-battle-array, παράταξις,
 αἱ, ἡ
 Trophy, τροφαίον; τροφαίον
 Trouble, πότος
 Trouble, to, ταράσσω, ζῶ
 Troublesome, ἀσκητός, ὁ, οὗ
 Troublesome, to be, ἐνεχλέω, ἔσθω
 Troy, Τροία, ας
 Truce, συνθήκη, ἡ
 True, ἀληθής, ὁ; ἀληθινός, ὁ, οὗ
 Truly, ὁρῶ after a word
 Trumpet, σαλπιγξ, γένος, ἡ
 Trust, to, πιστεύω, ποιεῖν
 Truth, ἀλήθεια, ας
 Try, to, δοκιμάζω, σὼ
 Tumbler, κλέξ, ποῦ, ὁ
 Tune, μέλος, τοῦ
 Tunic, χιτὼν, οὗ, ὁ
 Turn, μέρος, τοῦ
 Turn, to, τρέπω, ψα; στρέφω, ἔσθω
 Turn-away-from, to, ἀποστρέφω
 Turn-from, to, ἀστρέφω, ψα
 Turn-of-mind, τρέπος
 Turner's-wheel, τόρνος
 Turning-off, α, ἀποστρέφω, ὁ
 Tusculanians, Τυσκυλαῖοι
 Twelve, δώδεκα
 Twenty, εἰκοσι, εἰκοσι before a vowel;
 undeclined
 Twice-as-much-as, διπλᾶς, ὅς; ἡ
 ἡ; ὅς, οὗ
 Twig, ἄκρον, ποῦ, ὁ
 Two, δύο or ὁ δύο
 Two-hundred, διακόσιοι, α, α; ἰσθ-
 διακόσιοι
 Two-thousand, διαχίλιοι, α, α
 Two-fold, διπλᾶς, ὅς; ὁ, ὁ; ὅς, ὁ

αὐτῶν, αὐ
 φῶν, ὄντες
 το, ταπεινῶ, ἄνω
 ὄντες
 , ἡ
 , (fem.) Τυροῦντι, ὄντες
 is, Τυροῦντι

U

is, αὐ
 ἕτερον
 οὐκ, ὡς, ἰον. ἄρ; ὀδν

be, ἀδυνατῶ, ἄνω
 land, ὀδότης, αὐ
 ed, ἀνάγκη
 ὀδότης, αὐ
 , ἀνέμῳ
 ὀδότης, αὐ

expectation - that - we -
 ercome, ὡς περιεσπένοντες

ι, ὀδότης
 ι, ἐντρεῖς
 ι, το, εἰσθάνομαι, α. 2. ὀδ-

ling, ὀδότης, ἡ
 with, το, ὀδότης, αὐ
 ι, α. 2. ὀδότης
 ι, εὐχάριστος, αὐ, ἡ
 ὀδότης, ὀδότης, αὐ, ὀδότης, αὐ

d, ἀνέμῳ, αὐ
 d, ἀνέμῳ, αὐ
 dly, ἀνέμῳ
 ἀνέμῳ, αὐ
 te, ἀνέμῳ, αὐ
 te, ὀδότης, αὐ
 ted, ἀνέμῳ, αὐ
 , ἀνέμῳ, αὐ
 less, ἀνέμῳ
 ἀνέμῳ, αὐ
 388, ἀνέμῳ, αὐ
 ἀνέμῳ, αὐ; ἀνέμῳ, α, αὐ
 1981, ἀνέμῳ, αὐ
 α, το be, ἀνέμῳ, αὐ
 , ὀδότης, αὐ
 ὀδότης, αὐ; superl. ὀδότης,

d, ἀνέμῳ, αὐ
 ὀδότης, αὐ

Uninhabited, ἀβυρτος, αὐ
 Unkto-with, το, ἀνέμῳ, α. 2. ἀνέμῳ

αὐ, ἀνέμῳ
 Universal, ἀνέμῳ, αὐ
 Unjust, ἀνέμῳ, αὐ
 I'njustly, ἀνέμῳ
 Unkindly-disposed, ἀνέμῳ, αὐ; αὐ,

αὐ
 Unlawful, ἀνέμῳ, αὐ
 Unlearned, ἀνέμῳ, αὐ; superl. ἀνέμῳ
 ὀδότης, α, αὐ

Unless, α, αὐ
 Unless-it-be, ὀδότης, αὐ
 Unlooked-for, ἀνέμῳ, α, αὐ

Unlucky, ἀνέμῳ, αὐ
 Unmeaning, ἀνέμῳ, α, αὐ
 Unpleasant, ἀνέμῳ, αὐ
 Unprepared, ἀνέμῳ, αὐ
 Unpunished, ἀνέμῳ, αὐ
 Unruly, ἀνέμῳ, αὐ

Unselfish, ἀνέμῳ, αὐ
 Unseemly, ἀνέμῳ, αὐ
 Unskillfully, ἀνέμῳ, αὐ

Unsparringness, ἀνέμῳ, αὐ
 Unspeaking, ἀνέμῳ, αὐ
 Unspotted, ἀνέμῳ, α, αὐ

Unsuccessfully, ἀνέμῳ, αὐ
 Unsupplied, ἀνέμῳ, αὐ
 Until, ὡς αὐ

Until-we-find, ἀνέμῳ, αὐ
 , αὐ

Unto, α, αὐ
 Untouched, ἀνέμῳ, αὐ
 Unveil, το, ἀνέμῳ, αὐ

Unwashed, ἀνέμῳ, αὐ
 Unwept, ἀνέμῳ, αὐ
 Unwilling, ἀνέμῳ, αὐ, αὐ (2)

Unwilling, to be, ἀνέμῳ
 Unyoked, ἀνέμῳ, αὐ
 Up-above, ἀνέμῳ

Up-to, ἀνέμῳ
 Upbraid, το, ἀνέμῳ, αὐ
 Upon, αὐ

Upright, το, ἀνέμῳ, αὐ
 Urbanus, ἀνέμῳ, αὐ
 Urge, το, ἀνέμῳ, αὐ

Urge-beside, το, ἀνέμῳ, αὐ
 Urge-on, το, ἀνέμῳ, αὐ
 Urgent, to be, ἀνέμῳ, αὐ

Us, ἡμεῖς; of us, ἡμεῖς; το αὐ, ἡμεῖς
 Us (dual), αὐ, αὐ
 Use, ἀνέμῳ; ἀνέμῳ, αὐ

Use, to, χρᾶσθαι, ἔσομαι, pf. κέχρηται ;
they use, Ionic, χρέωνται

Useful, συμφέρων, οὐσα, ον ; most use-
ful, ωφελιμώτατος, η, ον

Useless, ἄλιος, α, ον

Usher, παιδαγωγός

Usual, νομιζόμενος, η, ον

Usual-abode, ἡθός, εος

Utility, ωφέλεια, ας

Utter, to, λέγω, ξω

Utter-a-voice, to, φωνέω, ἥσω

Utterance, φώνημα, ατος

Utterly-dead, being, καταθανών, οὐσα, ον

Utterly-destroy, to, εκπορθέω, ἥσω

Utterly-perish, to, απόλλυμαι, α. 2.
απωλόμην

Utterly-slay, to, καταπέφνω

V

Vain, μεταμέλιος, ον

Valley, φάραγξ, γγος, η

Valor, ἀρετή, ης

Value, ἡ αξία

Value, to, ἀγω, ξω

Value-not, to, ουδαμοῦ λέγω

Vanished, to be, οίχομαι, ἥσομαι

Vanquish, to, επικρατέω, ἥσω

Variegated, ποικίλος, η, ον

Variety, διαφορά, ας

Various, πάντοις

Variously, πολλαχῶς

Vary, to, διαλλάσσω, ξω

Vastly, πάμπολυ

Vauntingly-allege-against, to, κατα-
φρονέω, ἥσω

Vehement, λαβρός, α, ον

Vehicle, ὄχημα, ατος

Vend, to, περνάσκω

Venerable, πότνιος, α, ον ; αιδόσιος, α,
ον

Venerate, to, ἀγαμαι

Vengeance, νέμεσις, εως, η

Venus, Αφροδίτη, ης ; Κύπρις, ιος

Verdant, χλωρός, α, ον

Verily, αληθῶς

Verily-by, νῆ

Versed, επιστήμων, ον

Versifying, α, ποίησις, εως, η

Very, αὐτός, η, ο

Very, (adv.) πάνυ σφόδρα

Very-beautiful, περικαλλής, ἐς

Very-fiery, ζάπερος, ον

Very-fine, πάγκαλος, ον

Very-glorious, εὐκταής, ἐς

Very-grieved, to be, αγατακτέω, ι

Very-hard, ἀλγιστος, η, ον

Very-irritated, to be, μάλιστα π
ημεκτέω

Very-large, ἀσπετος, ον

Very-little, ἐλάχιστος, η, ον

Very-much, ισχυρῶς

Very-quickly, μάλ' ὤκα

Very-shortly, εν βραχυτάτῳ

Very-soon, τάχιστα

Very-sweet, ἡδιστος, η, ον

Very-unskilled, ἀξυνετώτερος, α, ον

Vessel, ἄγγος, εος

Vessel, (ship,) πλοῖον

Vest, στολισμα, ατος

Vex, to, κνίζω, σω

Victim, ἱερὸν ; πρόσφαγμα, ατος

Victory, νίκη (ῖ)

Victuals, ἐδωδή

Vie, to, ἀμιλλάσθαι, ἥσομαι

View, θέα, ας ; πρόσοψις, εως, η

View, to, προσδέρκομαι, ξομαι

View-steadily, to, θεάομαι, ἀσπαί

Vigor, ἰς, η

Vile, φαῦλος, η, ον

Vile-fellow, ὁ τυχών, τοῦ τυχόντος

Vilify, to, ονειδίζω, σω

Village, κώμη, ης

Vineyard, αλωά, ας

Violate, to, ἀσεβέω, ἥσω

Violence, βία, ας

Violent, ισχυρῶς, α, ον

Violently, ισχυρῶς

Violet, ἰον

Virgin, παρθένος, ου, η

Virtue, ἀρετή, ης

Virtuous, εσθλός, η, ον

Visage, πρόσωπον

Vision, ὄψις, ιος, η

Vitals, νηδὺς, ὕος, η

Voice, αὐδή, ης ; φωνή, ης

Void, κενός, α, ον ; κενός, η, ον

Volsci, Ουόλουσκοι

Voluntary, ἐκούσιος, α, ον

Vote, ψῆφος, η

Vote, to, ψηφίζομαι, σομαι

Vote-against, to, καταψηφίζομαι, σοι

Vow, to, εύχομαι ; ξομαι

Voyage, πλόος, οὐς ; gen. πλόου, οῦ

Vulcan, Ἡφαίστος

W

, στρατεύω, ου
 it, to, πολεμίζω, ου
 road, ἡμαξινός, ἡ
 μένω, μένωζω
 ut, to, περιμένω, ου
 to, μένω, ου
 n, to, επιμένω
 πόσπολος
 to be, αγρευνέω
 βαίνω, α. 2. ἔβην
 ut, to, περιπατέω, ου
 ρος, ου
 'cer, τοιχωρύχος
 to, αἰδομαι
 ig, α. αἰδένω, ης
 ia, ας
 ενόδομαι; ὀδομαι
 xértion, απραγματούνη, ης
 .nowledge, ὄγκωια, ας
 iind, ὄνοια, ας
 ower, ἀδυνασία, ας
 practice, τὸ μελετάειν, ὡν
 elf-command, κεράτω, ας
 ense, ἀφροσύνη, ης
 pirit, αἰσχύλια, ας
 rength, ἀρρώστια, ας
 o, to be, επιλείπω, ψω
 ss, ἀπολασία, ας
 ιος
 oleμίω, ου
 st, to, επιστρατεύομαι, ου

 β, φιλοπτόλεμος, ου
 to, ἀρνέω, ου
 iatφρων, ου
 μds, ἡ, ου
 θέρω
 ἄλκος, ους
 ἄνδρες πολεμικῶ
 iπτω, ψω
 o, ἀπολέω, ους
 φθείρω, φθείρῶ, ἐφθαρεα,
 α. 1. ἐφθεیره, and διαφθαί-

 y, to, φθείρεται, α. 2. εφ-

 ιακή, ης
 γρηγορέω, ου
 z, ζύσθημα, ους
 r, ὀδότες, τὸ
 ash with, χίρσιψ, ἱβος, ἡ

Wave, κύμα, ους
 Way, ὁδός, ἡ
 Way-back, ἀνέσος, ἡ
 Way-out, ἱσόςος, ἡ
 We, ἡμεῖς, ὡν
 We-have-insensibly-purged, λελθ-
 θαμεν καθαιρόντες
 We-must, δεῖ; χρῆ
 We-must-not-impart, ου μεταδόντες
 We-ought, χρῆ
 We-received, παρελήφαμεν
 We-should-not-hear, ουκ ἂν ἐλάοιμεν
 Weak, ασθενής, ἰς; comparat. ἀσθε-
 νιστερος, α. ὡν
 Weakness, ἀσθένεια, ας
 Wealth, πλοῦτος
 Wealthy, ἀφνειός
 Weapon, ὅπλον
 Wear, to, φέρω; φορέω
 Wear-a-sword, to, σιδηροφορέομαι,
 ἔσομαι
 Wear-away, to, διατρίβω, ψω
 Wear-away-there, to, ἐνδιατρίβω, ψω
 Wear-long hair, to, κομᾶν, ου
 Weariness, κόπτος
 Weave, to, ἑφαίνω
 Weep, to, δακρῶ, ου
 Weep-in-turn, to; αὐτιελαίω
 Weeping, (subst.) κλαυθρός
 Weigh, to, σταθμάομαι
 Weightier, μείζων, ὡν
 Welcome, ἀσπαπτός, ἡ, ου
 Well, εἰ; καλῶς
 Well-disposed, εἰσους, ους
 Well-doing, α. ἐνπράγία
 Well-skilled, τρέφων (Y)
 Went, I, ἦλθον, ἦλθον. See also Go
 Were-the-first-who-came, πρῶτος
 ἐσθλῶν
 Were-we-to-affirm, ἂν φάντες
 West, ἀνατολάς, ὡν
 Western, ἑσπερος, α. ου
 Wet, ὑγρός, α, ὡν
 Wet, to, τρίγω, ζω
 What, τίς, τί; gen. τίς
 What (i. e. the thing which), ἡ;
 gen. αὐ
 What any, ὅστις, ἥτις, ὅτι
 What-had-happened, τὸ γεγονέναι
 What-is-advantageous, ὅπως ἀρδός
 ἔη
 What-is-enough, τὸ ἀρκούντα
 What-is-proper, τὸ δέοντα

What-kind-of, ὅλος, α, εν
 What-you-have-resolved on, τὰ δέξ-
 αμενα
 Whatever, ὅπερ
 Whatsoever, ὅστις; pl. ὅσες
 Wheel, τροχός
 Wheel, to, σπείρω, ψω, α. 2. ἐσπε-
 ρω
 When, ὅτε
 When-I-say, ὅταν εἰπω
 When-I-see, ἰδὼν
 When-indeed, ἐπειδὴ
 When-the-fortunate-opportunity-
 presented-itself, παρὰ τυχὸν
 When-they-went, αὐτῶν βιβλίων
 When-you-have-it-in-your-power,
 παρίχον
 Whence, πόθεν
 Whenever, ὅνῃκα, ὅν
 Whosoever, ὅστις ὅν
 Where, ἔνθα; ὅπου; οὗ; πόθι
 Where? ποῦ
 Whereas, ὅτι
 Wherefore, τίποτε
 Whether, εἰ
 Whether-of-the-two, πότερον; πότε-
 ρα
 Whey, ὀρός
 Which, ὅς, ὅ, ὃ; Ion. ὁπότερος, α, εν
 Which (thing), ὅ
 Which-altogether, ὅπερ
 Which-consumes, θυρόβορος, εν
 Which-had-been-raised-to-the-
 Gods, θεοδόμητος, εν
 Which-has-been-done, γεγενημένος,
 ὅς εν
 Which-has-brought-forth-twins, δι-
 δυμητόκος, εν
 Which-has-fine-horses, εὐίππος, εν
 Which-make-a-shrill-noise, κλάζου-
 τες
 Which-way, πᾶ
 Whichever, ὅστις; ὅστις
 While, ὥς
 Whip, μάστιξ, ἵππος, ὅ
 Whirl, to, εἰλάσσει, ξω
 Whirlwind, ἀνέμους
 White, λευκός, ὅ, εν
 White-sheep, ἀργεῖναι δίδες
 Whither? ποῦ
 Whither, ὅπου
 Who, ὅς, ὅ, ὃ
 Who? τίς; gen. τίνος

Who-altogether, ὅστις
 Who-are-in-a-state-of-happiness
 κτήσαντες
 Who-are-unfortunate, ἀθλίως, πει-
 γόμενος
 Who-did-not-know-how, ὁ μὴ τὰς
 μένους
 Who-do-not-endeavour, μὴ κειμή-
 νοι
 Who-drivest thy-chariot, διέφρηλα
 Who-gives-counsel, βουλευφόρος, ο
 Who-had-no-city, ἀπολις, ε
 Who-has-forgotten, ἀλασπόμενος
 Who-have-suffered, τεταπείνους
 Who-is-overcome, ἡττων, εν
 Who-move-in-the-straight-path
 justice, ἰσοδίκαι, ὅν
 Who-ought, ὅστις οὐκ
 Who-was-at-the-head-of; ὁ ἐπὶ
 τῆς
 Who-went, ὅν
 Whoever, ὅστις, ὅστις, ὅτι
 Whole, ὅλος, ὅπανα, ὅπαν; πᾶς, α
 πᾶν; ὅλος, η, εν
 Whole-and-half, ἡμιόλιος, α, εν
 Whole-in-limb, ὁππρος, εν
 Whose, (i. e. who's), οὗ, ὅς, οὐ
 Whosoever, ὅστις
 Why, τί; poet. τίς
 Wicked, πονηρός, ὅ, εν
 Wide, ευρύς, εἰς, ὅ
 Widely-surveying, πολυδερκής, ὅς
 Widow, χήρα, ας
 Width, πῶς; εἰς
 Wife, ἀλσος, εν
 Wild, ἀγριος, α,
 Wild-animal, θηρίον
 Wild-beast, θήρ, πρὸς, ὅ
 Wild-fig-tree, εἰκνίς
 Will, to, βούλομαι, ἡσέμαι
 Willing, ἔκων, οὐσα, ὅν
 Willing, to be, ἐθίλω, ἡσω
 Willow, (adj.) ἰτέλιος, η, εν
 Wind, ἀνέμος
 Wine, μέθυ, οὐς, τὰ; οἶνος
 Wine-colored, αἰνωψ, οπος
 Wing, πτερόν; πτέρυξ, ογας, η
 Winged, πτείνος, ὅ, ὅν; πτείνω
 ὅν; πτηνός, ὅ, εν
 Winter, χειμῶν, ὅπος, ὅ
 Wipe-away-from, to, εξαλείφω, ι
 Wisdom, σοφία, ας
 Wise, σοφός, ὅ, εν

be, φρονέω, ἦσω
σοφώτατος
i, ευχή, ἥς
o, θέλω, fut. θελήσω; εθέλω;
και
ir, to, επιθεμέω, ἦσω
irther, to, προσχρήζω, σω
ιν, ξὺν
strong-hand, ἰφι
view-to-give-advice, συμβου-
ν
view-to-kill, αποκτενῶν, οὔσα,
much-haste-as-possible, δε-
χος
ifficently, σχολῇ
ase, ῥαδίως
npunity, χαίρων
spect-to, περὶ
spect-to-this, κατὰ τοῦτο εἶναι
spect-to-you-at-least, σέ γ' εἰ-

weat, ἰδρῶ
ie-fist, πύξ
he-view-that, ὁφρα
raw, to, οἶχομαι, a. 2. ψυχόμεν
, εἶσω; poëtics εἶσω; ἐνδον; ἐντὸς
, prep. ἐντὸς
ut, (adv.) ἐξω
ut, ἀνευ with genitive
ut, to be, σπανίζω, σω
ut-art, ατεχνῶς
ut-fighting, ἀμαχεῖ
ut - having - solemnized - the-
riage-rites, ἀνυμέναιος, ον
ut - having -- well-worked --
nselves, ἀνίδρωτοι γενόμενοι
ut-its-being- clear-which-par-
egan-it, ἀσαφῶς ὑποτέρων, ἀρξάν-

ut-necessity, ου προσήκον
ut-reason, μάτην
and, to, ἐναντιόμαι, a. 1. p.
τιώθην
ss, μάρτυρ, υρος; μάρτυρος, ου
ss, to, επιμαρτύρομαι, ροῦμαι
άχος, εος
λύκος (ῥ)
an, γυνή, ναικὸς
ler, θαῦμα, ατος: Ionic θάῦμα
ler, to, θαυμάζω, σω
ler-at, to, ἀγαμαι
lerful, θαυμαστός, ἡ, ὄν

Wondrously, θαυμασίως
Wont, to be, φιλέω, ἦσω
Wood, ξύλον (ῥ)
Wood, a, νάπος, εος (ῥ)
Wooden-spear, δόρυ, ατος, τὸ; dat.
poët. δορὶ, δουρὶ
Word, λόγος
Work, ἔργον
Work, to, ἐργάζομαι, ἀσομαι
Work-out, to, ῥέζω, ξω
Work-upon, to, κατεργάζομαι, σομαι
Working, a, ἐργασία, ας
Workman, τέκτων, ονος
World, κόσμος
Worm, σκώληξ, ηκος, ὅ
Wormwood, ἀψίνθιον
Worse, χειρίων, ον
Worship, to, σέβω
Worst, ἐσχατος, η, ον
Worst, to, ἡττάω, ἦσω
Worth-a-hundred-oxen, ἑκατόμβειος,
ον

Worth-nine-oxen, ἐννεάβειος, ον
Worthless, φαῦλος, η, ὄν
Worthy, ἄξιος, α, ον with a genitive
or infinitive
Worthy-to-be-compared-with, ἀντά-
ξιος

Would-escape-the-notice-of, λᾶθοι ἂν
Would-not-admire, ουκ ἀκ αγάσαιτο
Would-such-a - man - ever-take, ὅγε
τοιούτος ἂν τότε ἔλοι

Wound, τραῦμα, ατος
Wound, to, ουτάζω, σω
Wrapped-up, κατήρης, ες
Wrath, οργή, ἥς; χόλος
Wreath, ἑλιξ, ικος, ἡ
Wrestler, ἀθλητής, οὔ
Wrestling, πάλη, ης
Wretched, τλήμων, ον
Wretchedly-unhappy, δυστάλας, αινα,
αν

Write, to, γράφω, ψω
Write-in, to, εγγάφω, ψω
Write-up, to, αναγράφω, ψω
Write-verses, to, ποιέω, ἦσω
Writing, γραφή, ἥς
Wrought, ἀπειργασμένος, η, ον

X

Xanthippus, Ξάνθιππος
Xenophon, Ξενοφῶν, ᾠντος
Xerxes, Ξέρξης, ου, acc. εα, ην

Y

Ye, see You
 Year, έτος, εος ; ενιαυτός, ού
 Yellow, ξανθός, ή, άν
 Yes, μάλιστα
 Yes-truly, δηλαδή
 Yesterday, χθες, χθιζά
 Yet, έτι
 Yield, to, ύφλημι, α. 2. ύφην
 Yield-fruit, to, ενείκω
 Yoke, ζεύγος, εος
 You, dual, σφωί
 You, plur. ύμεϊς, ών
 You, sing. σού, σού
 You-are-able, είς τ' εϊ
 You-cannot-learn-exactly, ουκ άν
 εκμάθοις
 You-have-no occasion-for, ού σε χρή
 You-have-not-a-scarcity, ου πένη
 You-man-who have, ό ούτοσι
 You-may, έξεστι
 You-must-not-tell, ου μη πρεις
 You-ought-not, μη χρεών
 You-want, σε χρή ; ύμās δει
 You-were, πελέσκεο
 You-would-be-enslaved, φθαιητε άν
 άνδραποδισθέντες

You-would-object, επιτιμήης άν
 Young, νέος, α, εν ; comp. νεώτερος,
 α, εν
 Young-man, κόρος
 Young-one, νεσσός
 Your, plur. ύμέτερος, α, εν ; ύμς, ή,
 άν
 Your, sing. σός, ή, άν, Doric, τες, ή, άν
 Your-eyes, σοι όσσε
 Your-mind, (acc.) σε φρένας
 Your-resources, τά ύπάρχοντά σοι
 Yourself, of, σεαυτοῦ, σαυτοῦ
 Yourselves, ύμεϊς αύτοί
 Youth, νεότης, ητος, ή
 Youth, α, νεανίας, εν
 Youthful, to be, ήβάν, ήσιν
 Youthfulness, νεότης, ητος, ή

Z

Zabatus, Ζάβατος
 Zealous, προφρών
 Zealous-for, to be, προθυμέομαι, ήσιν
 Ζηνων, ωνος
 Zeuxis, Ζεῦξις, ιος
 Zone, ζώνη, ης
 Zopyrus, Ζώπυρος

SPECIMENS
OF THE
DIFFERENT GREEK DIALECTS.

SPECIMENS

OF THE

DIFFERENT GREEK DIALECTS.

I. ΤΗΣ ΑΤΤΙΚΗΣ ΔΙΑΛΕΚΤΟΥ.

I. ΘΟΥΚΥΔΙΔΟΥ.—'Η τῆς ἐς Σικελίαν στρατηγίας τελευτή.

Συναθροισθέντες δὲ οἱ Συρακούσιοι καὶ οἱ ξυμμαχοί, τῶν τε εἰχραλιώτων ἑσπεύοντο πλείστους καὶ τὰ σκόλα ἀναλαβόντες, ἀνεχώρησαν ἐς τὴν πόλιν, καὶ τοὺς μὲν ἄλλους Ἀθηναίων καὶ τῶν ξυμμάχων ὀπίσθους λαβόν, καταβίβασαν ἐς τὰς λιθοτομίας, ἀσφαλεστάτην εἶναι νομίσαντες τὴν τήρησιν· Νικίαν δὲ καὶ Δημοσθένην ἑκείντος Γυλῖππου ἀπέσφαξαν· ὁ γὰρ Γυλῖππος καλὸν τὸ ἀγώνισμα ἐνέμιζεν οἱ εἶναι, καὶ τοῖς ἄλλοις καὶ τοῖς ἀντιστρατήγοις κομίσαι Λακεδαιμονίοις· ξυνέβαινε δὲ, τὴν μὲν πολεμιώτατον αὐτοῖς εἶναι, Δημοσθένην, διὰ τὰ ἐν τῇ νήσῳ καὶ Πύλῳ· τὸν δὲ διὰ τὰ αὐτὰ ἐπιτηδεύτατον· τοὺς γὰρ ἐκ τῆς νήσου ἄνδρας τῶν Λακεδαιμονίων ὁ Νικίας προῦθυμήθη, σπονδὰς πείσας τοὺς Ἀθηναίους ποιήσασθαι, ὥστε ἀφεθῆναι. ἀντὶ τούτου δὲ καὶ οἱ Λακεδαιμόνιοι ἦσαν αὐτῷ προσφιλεῖς, καὶ ἐκεῖνος οὐχ ἥκιστα πιστεύσας ἑαυτὸν τῷ Γυλῖππῳ παρέδωκεν· ἀλλὰ τῶν Συρακουσίων τινὲς, ὡς ἐλέγετο, οἱ μὲν, δεισάντες, ὅτι πρὸς αὐτὸν ἐκεκοινολόγητο, μὴ βασανιζόμενος διὰ τὸ τοιοῦτον ταραχὴν σφίσι ἐν εὐπραγίᾳ ποιήσῃ ἄλλοι δὲ, καὶ οὐχ ἥκιστα οἱ Κορίνθιοι, μὴ χρήμασι πείσας τινὲς, ὅτι πλοῦσιος ἦν, ἀποδρᾶ, καὶ αὐθις σφίσι νεώτερόν τι ἀπ' αὐτοῦ γένηται, πείσαντές τε τοὺς ξυμμάχους ἀπέκτειναν αὐτόν. καὶ ὁ μὲν τοιαύτη ἡ δριεγγυτάτω τοῦτον αἰτίᾳ ἐτεθνήκει, ἥκιστα δὲ ἄξιός ἐστιν τῶν γε ἐπ' ἐμοῦ Ἑλλήνων ἐς τοῦτο δυστυχίας ἀφικέσθαι, διὰ τὴν νενομισμένην ἐς τὸ θεῖον ἐπιτηδεύειν.

Τοὺς δ' ἐν ταῖς λιθοτομίαις οἱ Συρακούσιοι χαλεπῶς τοὺς πρώτους χρόνους μεταχείρισαν· ἐν γὰρ κοίλῳ χωρίῳ ὄντας πολλοὺς οἱ τε ἥλιοι τὸ πρῶτον καὶ τὸ πῦρ ἔτι ἐλύπει, διὰ τὸ ἀστέγαστον, καὶ αἱ νύκτες ἐπιγιγνώμεναι τοῦναντίον μεταπορνεύοντες καὶ ψυχραὶ τῇ μεταβολῇ ἐς ἀσθένειαν ἐνσωτέριζον, πάντα τε παρόντων

TRANSLATION

OF THE

SPECIMENS.

1. ATTIC.

1. THUCYDIDES.—*End of the Sicilian Expedition.*

and now the Syracusans and allies in one grand collective body, having amassed together as large a number of prisoners as they possibly could, and all the spoils, returned in triumph to Syracuse. The bulk of prisoners, whether of the Athenians or their confederates, whom they had taken, they thrust down into the quarries, concluding that from such a confinement they could not possibly make escapes : but Nicias and Demosthenes, in spite of all the remonstrances of Gylippus, they butchered. Gylippus imagined that the finishing of this war would invest himself with pre-eminent degrees of glory, if, besides the rest of his achievements, he could carry home to the Lacedemonians the generals of the army. It had, further, so happened, that one of these, that is, Demosthenes, was regarded as their most inveterate enemy, because of his exertions against them in the island of Sphacteria and Pylus ; and the other (Nicias) as their most sincere well-wisher, from his behaviour on those various incidents. For Nicias had strenuously exerted himself in behalf of the Lacedemonians who were made prisoners in the island. It was he who prevailed with the Athenians to sign the treaty, in pursuance of which they were released. For such services done them, the Lacedemonians had a kindness towards him ; and it had been chiefly owing to the assurance of this that he surrendered himself prisoner to Gylippus. As to a party of the Syracusans, as was generally reported, fearful because they had kept up a correspondence with him, lest, if put to the torture, he might now, amidst the general prosperity, involve them in trouble ; others also, and not least of all, the Corinthians, lest as he was rich he might purchase the connivance of his keepers to get his liberty, and then again might have influence enough to foment fresh stirrings of their prejudice ; obtained the concurrence of their allies, and put him to death. For these, or reasons most nearly neighboring to these, was Nicias doomed to destruction : though the man of all the Grecians in the present age, who least deserved so wretched a catastrophe, since his whole life was one uniform series of piety towards the Deity. As for those who were doomed to the quarries, the Syracusans treated them at first with outrageous severity. As great numbers were crowded together in this hollow dungeon, the beams of the sun, in the first place, and then the suffocating air, annoyed them in a more terrible manner, because the aperture was left uncovered ; and each succeeding night, the cold of the preceding day, autumnal and nipping, through each victim's

αὐτῶν διὰ στενοχωρίαν ἐν τῷ αὐτῷ, καὶ προσέτι τῶν νεκρῶν ὁμοῦ ἐπ' ἀλλήλοις ξυνι-
νημένων, οἱ ἔκ τε τῶν τραυμάτων, καὶ διὰ τὴν μεταβολὴν καὶ τὸ τοιοῦτον ἀπέθνησκον.
καὶ ὁσμά ἦσαν οὐκ ἀνεκτοί, καὶ λιμῷ ἅμα καὶ δίψει ἐπιέζοντο· ἐδίδοσαν γὰρ αὐτῶν
ἐκάστῳ ἐπὶ ὀκτὼ μῆνας κοτύλην ὕδατος καὶ δύο κοτύλας σίτου· ἄλλα τε ὅσα εἰκὲς ἐν
[τῷ] τοιοῦτῳ χωρίῳ ἐμπικτωκότας κακοπαθεῖναι, οὐδὲν ὅ,τι οὐκ ἐπεγένετο αὐτοῖς. καὶ
ἡμέρας μὲν ἐβδομήκοντά τινες οὕτω διητήθησαν ἄθροοι· ἔπειτα, πλὴν Ἀθηναίων, καὶ
εἰτινες Σικελιωτῶν ἢ Ἰταλιωτῶν ξυνεστράτευσαν, τοὺς ἄλλους ἀπέδοντο.

Ἐλήφθησαν δὲ οἱ ξόμπαντες, ἀκριβεῖα μὲν χαλεπὸν ἐξειπεῖν, ὁμῶς δὲ οὐκ ἐλάσους
ἵπτακισχιλίων. ξυνέβη τε ἔργον τοῦτο Ἑλληνικῶν τῶν κατὰ τὸν πόλεμον τόνδε μέγισ-
τον γενέσθαι· δοκεῖν δ' ἔμοιγε, καὶ ὧν ἀκοῇ Ἑλληνικῶν ἴσμεν, καὶ τοῖς τε κρατήσας
λαμπρότατον, καὶ τοῖς διαφθαρεῖσι δυστυχέστατον. κατὰ πάντα γὰρ πάντως νικηθέν-
τες, καὶ οὐδὲν ὀλίγον ἐς οὐδὲν κακοπαθήσαντες, παρωλεθρία ὅλῃ, τὸ λεγόμενον, καὶ πᾶς
καὶ ἰῆες, καὶ οὐδὲν ὅ,τι οὐκ ἀπώλετο· καὶ ὀλίγοι ἀπὸ πολλῶν ἐπ' οἴκου ἀπενόστησαν.
Ταῦτα μὲν τὰ περὶ τὴν Σικελίαν γενόμενα.

2. ἈΡΙΣΤΟΦΑΝΟΥΣ.—Ἐκ τῶν Νεφελῶν.

ΣΤΡΕΨΙΑΔΗΣ—ΣΩΚΡΑΤΗΣ.

Στ. ὦ Σώκρατες,
ὦ Σωκρατίδιον.

Σω. τί με καλεῖς, ὦ ῥήμερε;

Στ. πρῶτον μὲν ὃ τι ὄρᾳς, ἀντιβोलῶ, κάτειπέ μοι.

Σω. ἀεροβατῶ,¹ καὶ περιφρονῶ τὸν ἥλιον.

Στ. ἔπειτ' ἀπὸ ταῦτοῦ τοὺς θεοὺς ὑπερφρονεῖς,
ἀλλ' οὐκ ἀπὸ τῆς γῆς; εἶπερ . . .

Σω. οὐ γὰρ ἂν ποτε
ἐξεῦρον ὀρθῶς τὰ μετέωρα πράγματα,
εἰ μὴ κρεμάσας τὸ νόημα, καὶ τὴν φροντίδα
λεπτὴν καταμίξας ἐς τὸν ὁμοῖον ἀέρα·
εἰ δ' ὧν χαμαὶ τᾶν κατώθεν ἐσκόπουν,
οὐκ ἂν ποθ' εὔρον. οὐ γὰρ ἀλλ' ἡ γῆ βίβη

¹ To give the philosopher a mock sublimity, he elevates him above the heads of his fellow-creatures, by the vehicle of a basket, and then makes

as threw them into strange disorders. Thus straitened as they were room, they did whatever they had to do on one and the same spot; the carcasses of those who died lay heaped up promiscuously together, some expired of their wounds, and others perished through the vicissitudes of air they suffered, or some other such deadly cause. At length stench became intolerably noisome; and they were farther oppressed with hunger and thirst: for, during the space of eight months, the allowance to each was only a cotyl of water and two cotyls of bread a day. Nay, whatever species of misery numbers cooped up in so close confinement might be liable to suffer, not one of these but pressed heavily upon them. They were all thus thronged and dieted together seventy days: but, after this term, all but the Athenians, and such of Sicilians and Italians as had joined with them in the invasion, were sold out for slaves.

What the whole number of prisoners was, it is hard exactly to relate; however, they could not be fewer than seven thousand. And this proved to be the greatest Grecian exploit of all that happened in the course of this war: and, in my opinion, of all that occurred in the whole history of Greece; since the event to the victors was most glorious, and to the vanquished most calamitous: for in every respect they were totally overpowered, and their miseries in no respect had any mitigation. Root and branch, as is commonly said, their land-armies and their shipping were now ruined; nay, nothing belonging to them was exempted from destruction; and few, out of all their numbers, had the good fortune to revisit their native country.

(W. SMITH, Esq.)

2. ARISTOPHANES.—*The Clouds*.

STREPSIADES, SOCRATES.

STREPS. Hoa! Socrates—What hoa, my little Socrates!

SOCR. Mortal, how now! Thou insect of a day,
What would'st thou?

STREPS. I would know what thou art doing.

SOCR. I tread in air, contemplating the sun.

STREPS. Ah, then I see you're basketed so high,
That you look down upon the gods—Good hope,
You'll lower a peg on earth.

SOCR. Sublime in air,
Sublime in thought I carry my mind with me,
Its cogitations all assimilated
To the pure atmosphere, in which I float;
Lower me to earth, and my mind's subtle powers,
Seiz'd by contagious dulness, lose their spirit;
For the dry earth drinks up the generous sap,

speaking in a style correspondent to the loftiness of his station, a language suited to the character of a demi-god.

ἔλκει πρὸς αὐτὴν τὴν ἱκμάδα τῆς φροντίδος
πέσχει δὲ ταῦτ' αὐτὸ τοῦτο καὶ τὰ κάρδαρα.

Στ. τί φῆς ;
ἡ φροντίς ἔλκει τὴν ἱκμάδ' εἰς τὰ κάρδαρα ;
ἴθι νῦν, κατέβηθ', ὦ Σωκρατίδιον, ὡς ἐμὲ,
ἵνα μ' ἐκδιδάξης, ὥνπερ οὕνεκ' ἐλήλυθα.

Σω. ἤλθεις δὲ κατὰ τί ;

Στ. βουλόμενος μαθεῖν λέγειν.
ὑπὸ γὰρ τέκων, χρήστων τε δυσκολωτέων,
ἄγομαι, φέρομαι, τὰ χρήματ' ἐντεχυράζομαι.

Σω. πόθεν δ' ἐπὶ χρεως σπυτὸν ἔλαθες γενόμενος ;

Στ. νόσος μ' ἐπέτριψεν ἱππικὴ, δεινὴ φαγεῖν.
ἀλλὰ με δίδαξον τὸν ἕτερον τοῖν σοῖν λόγοιν,
τὸν μηδὲν ἀποδιδόντα. μισθὸν δ', ἐν τιν' ἀν
πράττη μ', ὁμοῦμαι, σοι καταθήσειν, τοὺς θεοὺς.

Σω. ποίους θεοὺς ὁμεῖ σύ ; πρῶτον γὰρ θεοὶ
ἡμῖν νόμισμ' οὐκ ἔστι.

Στ. τῷ δ' ἄρ' ἄμυντ',² ἢ
σιδαρείουσιν, ὥσπερ ἐν Βυζαντίῳ ;

Σω. βούλει τὰ θεῖα πράγματ' εἰδέναι σαφῶς,
ἅττ' ἔστιν ὀρθῶς ;

Στ. νῆ Δί', εἵπερ ἔστι γε.

Σω. καὶ ξυγγενέσθαι ταῖς Νεφέλαισιν ἐς λόγους,
ταῖς ἡμετέραισι δαίμοσιν ;

Στ. μάλιστα γε.

Σω. κάθιξε τοίνυν ἐπὶ τὸν ἱερὸν σκίμποδα.

Στ. ἰδοὺ κάθημαι.

Σω. τουτονὶ τοίνυν λαβῆ
τὸν στέφανον.

Στ. ἐπὶ τί στέφανον ; οἴμοι, Σώκρατες,
ὥσπερ με τὸν Ἀθάμανθ'³ ὅπως μὴ θύσετε.

Σω. οὐκ' ἀλλὰ πάντα ταῦτα τοὺς τελουμένους
ἡμεῖς ποιοῦμεν.

Στ. εἴτα δὴ τί κερδανῶ ;

2 This whole dialogue, between two characters so forcibly contrasted, is conceived in the very best style of the author. The Deities and even Jupiter himself are treated with so little ceremony, or rather with such sovereign contempt, that we must suppose no danger was attached to the avowal of these free opinions. It seems to be nothing more than a mere

The vegetating vigor of philosophy,
And leaves it a mere husk.

STREPS. What do you say?
Philosophy has sapt your vigor? Fie upon it.
But come, my precious fellow, come down quickly,
And teach me those fine things I'm here in quest of.

SOCR. And what fine things are they?

STREPS. A new receipt
For sending off my creditors, and foiling them
By the art logical; for you shall know
By debts, pawns, pledges, usuries, executions,
I am rackt and rent in tatters.

SOCR. Why permit it?
What strange infatuation seiz'd your senses?

STREPS. The horse consumption, a devouring plague;
But so you'll enter me amongst your scholars,
And tutor me like them to bilk my creditors,
Name your own price, and by the Gods I swear
I'll pay you the last drachm.

SOCR. By what Gods?
Answer that first; for your Gods are not mine.

STREPS. How swear you then? As the Byzantians swear,
By their base iron coin?

SOCR. Art thou ambitious
To be instructed in celestial matters,
And taught to know them clearly?

STREPS. Marry am I,
So they be to my purpose, and celestial.

SOCR. What, if I bring you to a conference
With my own proper Goddesses, the Clouds?

STREPS. 'Tis what I wish devoutly.

SOCR. Come, sit down;
Repose yourself upon this couch.

STREPS. 'Tis done.

SOCR. Now take this chaplet—wear it.

STREPS. Why this chaplet?
Would'st make of me another Athamas,
And sacrifice me to a cloud?

SOCR. Fear nothing;
It is a ceremony indispensable
At all initiations.

STREPS. What to gain?

ycle for introducing his chorus of fanciful beings, in like manner with
se of his frogs, birds, and wasps, which are all cast in the same whim-
al characters with this of the clouds. It is, however, a very apposite
ision of the clown, when he asks him if he swears, as the Byzantians
by the beggarly oath of their own base coining.

Rescued by Hercules, when on the point of being immolated to the
nes of Phryxus.

Σω. λέγειν γενῆσι τρέμμα, κρόταλον, πειπέλη.

ἀλλ' ἔχ' ἀγρέμας.

Στ. μὰ τὸν Δῖ' οὐ ψεύσει γ' ἐμὲ.

καταπαττόμενος γὰρ πικρὰν γενήσεται.

Σω. εὐφραμεῖν χάρι τὸν προεβύτην, καὶ τῆς εὐχῆς ὑπακούειν.

ὦ δέσποτ' ἀναξ, ἀμέτρητ' Ἄηρ, ὅς ἔχεις τὴν γῆν μετέωρον,
λαμπρὸς τ' Αἰθὴρ, σεμναὶ τε θειᾶ Νεφέλαι βροτησιπέραυνοι,
ἔρθητε, φάνητ', ὦ δέσποιναι, τῷ φροντιστῇ μετέωροι.

Στ. μήπω, μήπω γε, πρὶν ἂν τοῦτ' ἐπύξῃμαι, μὴ καταβρεχθῶ.

τὸ δὲ πῇ κυνέην οἴκοθεν ἐλθεῖν ἐμὲ τὸν κακοδαίμον' ἔχοντα.

Σω. ἔλθετε ὅητ', ὦ πολυτίμητοι Νεφέλαι, τῷδ' εἰς ἐπίδοξιν,
εἴτ' ἐπ' Ὀλύμπου κορυφαῖς ἱεραῖς χιανοβλήταισι κάθησθε,
εἴτ' Ὀκεανοῦ πατρὸς ἐν κήποις ἱερὴν χορὴν ἴσolate Νύμφαις,
εἴτ' ἄρα Νείλου προχασαῖς ὑδάτων χρυσῆς ἀρύττουθε πρὸ χουσιν,
ἢ Μαιῶτιν λίμνην ἔχετ', ἢ σκόπελον νιφόεντα Μίμαντος·
ἐπακούσατε δεξιόμεναι θυσίαν, καὶ τοῖς ἱεροῖσι χαρεῖσθαι.

*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*

ὦ μέγα σεμναὶ Νεφέλαι, φανερωῶς ἠκούσατέ μου καλέσαντος.

ἦσθου φωνῆς ἅμα καὶ βροντῆς μυκησαμένης θεοσέπτου :

3. ΠΑΛΤΩΝΟΣ.—*Τάρταρος.*

Τυχάνει δ' ἄρα ὄντα ἐν τούτοις τοῖς πολλοῖς τέτταρ' ἅττα ρεύματα, ὧν τὸ μὲν μέγιστον καὶ ἐξωτάτω ρέον περὶ κύκλῳ ὃ καλούμενος Ὀκεανὸς ἐστί, τούτου δὲ καταντικρὺ καὶ ἐναντίως ρέων Ἀχέρων, ὃς δι' ἐρήμων τε τόπων ῥεῖ ἄλλων, καὶ ὁ καὶ ὑπὸ γῆν ρέων εἰς τὴν λίμνην ἀφικνεῖται τὴν Ἀχερουσιάδα, οὗ αἱ τῶν τετελευτηκότων ψυχαὶ τῶν πολλῶν ἀφικνοῦνται, καὶ τινὰς εἰμαρμένους χρόνους μέναισαι, αἱ μὲν μακροτέρους, αἱ δὲ βραχυτέρους, πάλιν ἐκπέμπονται εἰς τὰς τῶν ζώων γενέσεις. Τρίτος δὲ ποταμὸς τούτων κατὰ μέσον ἐκβάλλει, καὶ ἐγγὺς τῆς ἐκβολῆς ἐκπίπτει εἰς τόπον μέγαν πυρὶ πολλῷ καόμενον καὶ λίμνην ποιεῖ μείζω τῆς παρ' ἡμῖν θαλάττης ζήουσας ὕδατι καὶ πηλοῦ, ἐντεῦθεν δὲ χωρεῖ κύκλῳ θολερὸς καὶ πηλώδης· περιελιττόμενος δὲ τῇ γῇ ἄλλοσέ τε ἀφικνεῖται καὶ παρ' ἔσχατα τῆς Ἀχερουσιάδος λίμνης οὗ ζυμμιγνύμενος τῷ ὕδατι· περιελιχθεὶς δὲ πολλάκις ὑπὸ γῆς ἐμβάλλει κατωτέρω τοῦ Τερτάρου. Οἷος δ' ἐστὶν ὃν ἐπονομάζουσι Πυριφλεγέθοντα, οὗ καὶ οἱ ῥύακες ἀποσπάσματα ἀναφνέουσιν, ὅπη ἂν τύχωσι τῆς γῆς.

Τούτου δ' αὖ καταντικρὺ ὁ τέταρτος ἐκπίπτει εἰς τόπον πρῶτον δεινόν τι καὶ ἀγριον, ὡς λέγεται, χρῶμα δὲ ἔχοντα ὄλον οἶον ὁ κυανός, ὃν δὲ ἔπειτα

SOCR. 'Twill sift your faculties as fine as powder,
Bolt 'em like meal, grind 'em as light as dust ;
Only be patient.

STRAS. Marry, you'll go near
To make your words good ; an' you pound me thus,
You'll make me very dust and nothing else.

SOCR. Keep silence then, and listen to a prayer,
Which fits the gravity of age to hear—
Oh ! air, all-powerful air, which dost enfold
This pendant globe, thou vault of flaming gold,
Ye sacred clouds, who bid the thunder roll,
Shine forth, approach, and cheer your suppliant's soul !

STRAS. Hold, keep 'em off awhile, till I am ready.
Ah ! luckless me, would I had brought my bonnet,
And so escap'd a soaking.

SOCR. Come, come away !
Fly swift, ye clouds, and give yourselves to view !
Whether on high Olympus' sacred top
Snow-crown'd ye sit, or in the azure vales
Of your own father Ocean sporting weave
Your misty dance, or dip your golden urns
In the seven mouths of Nile ; whether ye dwell
On Thracian Mimas, or Mæotis' lake,
Hear me, yet hear, and thus invok'd approach !
* * * * *

Yes, ye Divinities, whom I adore,
I hail you now propitious to my prayer.
Didst thou not hear them speak in thunder to me ?

(R. CUMBERLAND, Esq.)

3. PLATO.—*Happiness or misery in a future state.*

. . . . They form several very great and large currents ; but there are four principal ones, the greatest of which is the outermost of all, and is called the Ocean. Opposite to that is Acheron, which runs through the desert places, and diving through the earth, falls into the marsh, which from it is called the Acherusian lake, whither all souls repair upon their departure from this body ; and having staid there all the time appointed, some a shorter, some a longer time, are sent back to this world to animate beasts. Between Acheron and the Ocean, there runs a third river, which retires again not far from its source, and falls into a vast space full of fire : there it forms a lake greater than our sea, in which the water mixed with mud boils, and setting out from thence all black and muddy, runs along the earth to the end of the Acherusian lake, without mixing with its waters ; and after having made several turnings under the earth, throws itself underneath Tartarus : and this is the flaming river called Phlegethon, the streams whereof are seen to fly up upon the earth in several places.

Opposite to this is the fourth river, which falls first into a horrible wild place, of a blueish color, called by the name of Stygian, where it forms

μέλουνσι Στόγιον, καὶ τὴν λίμνην, ἣν ποιεῖ ὁ ποταμὸς ἐμβάλλον, Στόγα· ὁ δ' ἐμπεσὼν ἐνταῦθα καὶ δεινὰς δυνάμεις λαβὼν ἐν τῷ ὕδατι οὕς κατὰ τῆς γῆς περιελιττόμενος χωρεῖ ἐναντίως τῷ Πυριφλεγέθοντι καὶ ἀπαντᾷ ἐν τῇ Ἀχερουσιᾷ λίμνῃ ἐξ ἐναντίας, καὶ οὐδὲ τὸ τοῦτου ὕδωρ οὐδενὶ μίγνυται, ἀλλὰ καὶ οὗτος κύκλῳ περιελθὼν ἐμβάλλει εἰς τὸν Τάρταρον ἐναντίως τῷ Πυριφλεγέθοντι· ὄνομα δὲ τούτῳ ἐστίν, ὡς οἱ ποιηταὶ λέγουσι, Κωκυτός.

Τούτων δὲ οὕτω πεφυκότων, ἐπειδὴν ἀφικνύνται οἱ τετελευτηκότες εἰς τὸν τόπον οἱ ὁ δαίμων ἕκαστον κομίζει, πρῶτον μὲν διεδικάσαντο οἱ τε καλῶς καὶ δαίως βιώσαντες καὶ οἱ μὴ.

Καὶ οἱ μὲν ἂν δόξωσι μέσως βεβιωκέναι, πορευθέντες ἐπὶ τὸν Ἀχέροντα, ἀναβάντες δὲ δὴ αὐτοῖς ὀχήματά ἐστιν, ἐπὶ τούτων ἀφικνοῦνται εἰς τὴν λίμνην, καὶ ἐκεῖ οἰκοῦσιν τε καὶ καθαιρόμενοι τῶν τε ἀδικημάτων διδόντες δίκας ἀπολύονται, εἴ τις τι ἡδίκησεν, τῶν τε εὐεργεσιῶν τιμὰς φέρονται κατὰ τὴν ἀξίαν ἕκαστος· οἱ δ' ἂν δόξωσιν ἀνιάτως ἔχειν διὰ τὰ μεγέθη τῶν ἁμαρτημάτων, ἢ ἱεροσυλίας πολλὰς καὶ μεγάλας ἢ φόνους ἀδίκους καὶ παρανόμους πολλοὺς ἐξειργασμένοι ἢ ἄλλα ὅσα τυγχάνει ὄντα τοιαῦτα, τούτους δὲ ἡ προσήκουσα μοῖρα ῥίπτει εἰς τὸν Τάρταρον, ὅθεν οὐποτε ἐκβαίνουσιν. Οἱ δ' ἂν ἰσχυρὰ μὲν, μεγάλα δὲ δόξωσιν ἁμαρτηκέναι ἁμαρτήματα, οἷον πρὸς πατέρα ἢ μητέρα ἢ πρὸς ἀνδρὸς βίαιόν τι πράξαντες, καὶ μετὰ μελόν αὐτοῖς τὸν ἄλλον βίον βιώσιν, ἢ ἀνδροφόνου τοιοῦτόν τι ἄλλῳ τρόπῳ γένωνται, τοῦτοις δὲ ἐμπεσεῖν μὲν εἰς τὸν Τάρταρον ἀνάγκη, ἐμπεσόντας δὲ αὐτοὺς καὶ ἐνιαυτὸν ἐκεῖ γενομένου ἐκβάλλει τὸ κύμα· τοὺς μὲν ἀνδροφόνους κατὰ τὸν Κωκυτόν· τοὺς δὲ πατραλοίας καὶ μητραλοίας κατὰ τὸν Πυριφλεγέθοντα. Ἐπειδὴν δὲ φερόμενοι γένωνται κατὰ τὸν λίμνην τὴν Ἀχερουσιᾶδα, ἐνταῦθα βοῶσιν τε καὶ καλοῦσιν οἱ μὲν οὓς ἀπέκτειναν, οἱ δὲ οὓς ὕβρισαν· καλέσαντες δ' ἰκετεύουσι καὶ δέονται ἑᾶσαι σφᾶς ἐκβῆναι εἰς τὴν λίμνην καὶ δέξασθαι· καὶ ἔαν μὲν πείσωσιν, ἐκβαίνουσιν τε καὶ λήγουσι τῶν κακῶν· εἰ δὲ μὴ, φέρονται αὖθις εἰς τὸν Τάρταρον καὶ ἐκεῖθεν πάλιν εἰς τοὺς ποταμούς· καὶ ταῦτα πάσχοντες οὐ πρότερον παύονται, πρὶν ἂν πείσωσιν οὓς ἡδίκησαν· αὕτη γὰρ ἡ εἰκη ὑπὸ τῶν δικαστῶν αὐτοῖς ἐτάχθη.

Οἱ δὲ δὴ ἂν δόξωσι διαφερόντως πρὸς τὸ δαίως βιώναι προκεκρίσθαι, οὗτοι εἰσιν οἱ τῶνδε μὲν τῶν τόπων τῶν ἐν τῇ γῇ ἐλευθερούμενοι τε καὶ ἀπαλλαττόμενοι ὥσπερ δεσποτῶν, ἄνω δὲ εἰς τὴν καθαρὰν οἴκησιν ἀφικνούμενοι καὶ ἐπὶ τῆς γῆς οἰκίζόμενοι. Τούτων δὲ αὐτῶν οἱ φιλοσοφία ἱκανῶς καθηράμενοι ἄνευ τε σωμάτων ζῶσι τὸ παράπαν εἰς τὸν ἔπειτα χρόνον καὶ εἰς οἰκήσεις ἔτι τούτων καλλίους ἀφικνοῦνται, ἃς οὔτε ῥάδιον δηλῶσαι οὔτε ὁ χρόνος ἱκανὸς ἐν τῷ παρόντι.

Ἀλλὰ τούτων δὴ ἕνεκα χρὴ ὧν διεληλύθαμεν, ὦ Σιμμία, πάντα ποιεῖν ὥστε ἀρετῆς καὶ φρονήσεως ἐν τῷ βίῳ μετασχεῖν· καλὸν γὰρ τὸ ἀθλόν καὶ ἡ ἐλπίς μεγάλη. Τὸ μὲν οὖν ταῦτα διίσχυρίσασθαι οὕτως ἔχειν ὡς ἐγὼ διελέλυθα, οὐ πρέπει νοῦν ἔχοντι ἀνδρὶ· ὅτι μέντοι ἢ ταῦτ' ἐστὶν ἢ τοιαῦτ' ἅττα περὶ τὰς ψυχὰς ἡμῶν καὶ τὰς οἰκήσεις, ἐπὶ αὐτῷ ἀθάνατόν γε ἡ ψυχὴ φαίνεται οὕσα, τοῦτο καὶ πρέπει μοι δοκεῖ καὶ ἄξιον κινδυνεύσαι οἰομένῳ οὕτως ἔχειν· καλὸς γὰρ ὁ κίνδυνος καὶ χρὴ τὰ τοιαῦτα ὥσπερ ἐπὶ φέδρῳ ἐαυτῷ διδὼν ἐγώ γε καὶ πάσαις μηκύνω τὸν μῦθον. Ἀλλὰ τούτων δὴ ἕνεκα θαρσύνειν χρὴ περὶ τῆς αὐτοῦ ψυχῆς ἀνδρα, ὅστις ἐν τῷ βίῳ τὰς μὲν ἄλλας ἡδονὰς τὰς περὶ τὸ σῶμα καὶ τοὺς κόσμους εἴασσε χαίρειν ὡς ἄλλοτρίους τε ὄντας καὶ πλέον θάτερον ἡγησάμενός τις ἀπεργάζεσθαι, τὰς δὲ περὶ τὸ μανθάνειν ἐσπούδασέ τις καὶ ἐσπέρησας τὴν

formidable lake of Styx : and, after it has tinged itself with horrible qualities from the waters of that lake, dives into the earth, where it makes several turns, and directing its course over-against Phlegethon, at last meets it in the lake of Acheron, where it does not mingle its waters with those of the other rivers ; but, after it has run its round on the earth, throws itself into the Tartarus by a passage opposite to that of Phlegethon. This fourth river is called by the poets Cocytus.

Nature having thus disposed of all these things, when the dead arrive at the place whither their demon leads them, they are all tried and judged, both those that lived a holy and just life, and those who wallowed in injustice and impiety.

Those who are found to have lived neither entirely a criminal, nor absolutely an innocent life, are sent to the Acheron. There they embark in boats, and are transported to the Acherusian lake, where they dwell, and suffer punishment proportionable to their crimes ; till at last being purged and cleansed from their sins, and set at liberty, they receive the recompense of their good actions. Those whose sins are incurable, and have been guilty of sacrilege and murder, or such other crimes, are by a just and fatal destiny thrown headlong into Tartarus, where they are kept prisoners for ever. But those who are found guilty of venial sins, though very great ones, such as offering violence to their father or mother in a passion, or killing a man, and repenting for it all their life-time, must of necessity be likewise cast into Tartarus : but after a year's abode there, the tide throws the homicides back into Cocytus, and the parricides into Phlegethon, which draws them into the Acherusian lake. There they cry out bitterly, and invoke those whom they have killed or offered violence to, to aid them ; and conjure them to forgive them, and to suffer them to pass the lake, and give them admittance. If they are prevailed with, they pass the lake and are delivered from their misery ; if not, they are cast again into Tartarus, which throws them back into these rivers ; and this continues to be repeated, till they have satisfied the injured persons. For such is the sentence pronounced against them.

But those who have distinguished themselves by a holy life, are released from these earthly places, these horrible prisons ; and received above into that pure earth, where they dwell ; and those of them, who are sufficiently purged by philosophy, live for ever without their body, and are received into yet more admirable and delicious mansions, which I cannot easily describe, neither do the narrow limits of my time allow me to launch into that subject.

What I told you but now, is sufficient, my dear Simmias, to show that we ought to labor all our life-time to purchase virtue and wisdom, since we have so great a hope, and so great a reward proposed to us. No man of sense can pretend to assure you, that all these things are just as I have said ; but all thinking men will be positive that the state of the soul, and the place of its abode after death, is absolutely such as I represent it to be, or at least very near it, provided the soul be immortal ; and will certainly find it worth his while to run the risk ; for what danger is more inviting ? One must needs be charmed with that blessed hope. And for this reason I have dilated a little upon this subject. Every one that during his life-time renounced the pleasures of the body, that *looked upon the appurtenances of the body as foreign ornaments, and siding with the contrary party, pursued only the pleasures of true know-*

ψυχὴν οὐκ ἀλλοτρίῃ, ἀλλὰ τῇ αὐτῆς κόσμῳ, σωφροσύνῃ τε καὶ δικαιοσύνῃ καὶ ἀνδρίᾳ καὶ ἐλευθερίᾳ καὶ ἀληθείᾳ, οὕτω περιμένει τὴν εἰς ἄδου πορείαν ὥς πορευσόμενος ἵαν ἢ εἰσαρμένη καλῇ.

4. ΔΗΜΟΣΘΕΝΟΥΣ.—Ἐκ τοῦ περὶ τοῦ Στεφάνου Λόγου.

Ἄλλ' ἵνα μὴ λόγον ἐκ λόγου λέγων, τοῦ παρόντος ἐμαυτὸν ἐκκρούσω, παραλείψω ταῦτα· ἀλλ' ὅτι γε οὐχὶ οἱ Ἰνδοῖαν οὐκ ἐπέδωκας, ἐκ τούτων δῆλον, ἀλλὰ φυλάττων τὸ μηδὲν ἐναντίον γενέσθαι παρὰ σοῦ τούτοις, οἷς ἅπαντα πολιτεύρ. Ἐν τίῳ οὖν σὺ νεανίας, καὶ πηνίκα λαμπρός; ἦνίκα ἂν εἰπεῖν τι κατὰ τούτων δέοι, ἐν τούτοις λαμπροφωτότατος, μνημονικώτατος, ὑποκριτῆς ἀριστος, τραγικῶς Θεοκρίτης.

Εἴτα τῶν πρότερον γεγενημένων ἀνδρῶν ἀγαθῶν μέμνησαι· καὶ καλῶς ποιεῖς. Οὐ μέντοι δίκαιόν ἐστιν, ὡς ἄνδρες Ἀθηναῖοι, τὴν πρὸς τοὺς τετελευτηκότας εὐνοίαν ὑφάρχουσιν προλαβόντα παρ' ὑμῶν, πρὸς ἐκείνους ἐξετάζειν καὶ παραβάλλειν ἐμὲ, τὸν συζῶντα μεθ' ὑμῶν. Τίς γὰρ οὐκ οὕδε τῶν πάντων, ὅτι τοῖς μὲν ζῶσι πᾶσιν ὁπότε τις ἢ πλείων ἢ ἐλάττω φθόνος; τοὺς δὲ τεθνεῶτας οὐδὲ τῶν ἐχθρῶν οὐδεὶς ἔτι μισεῖ; Οὕτως οὖν ἔχόντων τούτων τῇ φύσει, πρὸς τοὺς πρὸ ἐμαυτοῦ νῦν ἐγὼ κρίνωμαι καὶ θεωρῶμαι; μηδαμῶς· οὔτε γὰρ δίκαιον, οὔτ' ἴσον ἐστίν, Ἀισχίνῃ· ἀλλὰ πρὸς σὲ, καὶ ἄλλον, εἴ τινα βούλει, τῶν ταῦτά σοι προηρημένων καὶ ζώντων. Κικεῖνο σκόπει, πρότερον κάλλιον καὶ ἀμεινον τῇ πόλει διὰ τὰς τῶν προτέρων εὐεργεσίας, οὕσας ὑπερμεγέθεις, οὐμενοῦν εἴποι τις ἂν ἡλίκας, τὰς ἐπὶ τὸν παρόντα βίον γιγνομένας, εἰς ἀχαριστίαν καὶ προπηλακισμόν ἄγειν· ἢ πᾶσιν, ὅσοι τι μετ' εὐνοίας πράττουσι, τῆς παρὰ τούτων τιμῆς καὶ φιλανθρωπίας μετεῖναι;

Καὶ μὴν, εἰ καὶ τοῦτ' ἄρα δεῖ με εἰπεῖν, ἡ μὲν ἐμὴ πολιτεία καὶ προαίρεσις, ἂν τις ὀρθῶς σκοπῇ, ταῖς τῶν τότε ἐπαινουμένων ἀνδρῶν ὁμοία, καὶ ταῦτ' αὖ βουλομένη φανήσεται· ἡ δὲ σὴ, ταῖς τῶν τοὺς τοιούτους τότε συκοφαντούντων. Δῆλον γὰρ, ὅτι καὶ κατ' ἐκείνους ἦσαν τινες τοὺς χρόνους, οἱ διέσυρον μὲν τοὺς ὄντας τότε, τοὺς δὲ πρότερον γεγενημένους ἐπήνουν, βάσκανον πρᾶγμα καὶ ταῦτ' αὖ ποιοῦντες σοί. Εἴτα λέγεις, ὥς οὐδὲν ὁμοίως εἰμι ἐκείνοις ἐγώ; σὺ δ' ὁμοῖος, Αἰσχίνῃ; ὁ δὲ ἀδελφὸς ὁ σός; ἄλλος δὲ τις τῶν νῦν ῥητόρων; ἐγὼ μὲν γὰρ οὐδένα φημί. Ἀλλὰ πρὸς τοὺς ζῶντας, ὡς χρηστὲ, ἵνα μηδὲν ἄλλο εἶπω, τὸν ζῶντα ἐξετάζε, καὶ τοὺς καθ' αὐτὸν, ὥσπερ τὰλλα πάντα, τοὺς ποιητὰς, τοὺς χοροὺς, τοὺς ἀγωνιστάς. Ὁ Φιλάμμων, οὐχ ὅτι Γλαύκων τοῦ Καρυστίου καὶ τινων ἑτέρων πρότερον γεγενημένων ἀθλητῶν ἀσθενέστερος ἦν, ἀστεφάνωτος ἐκ τῆς Ὀλυμπίας ἀπήει, ἀλλ' ὅτι τῶν εἰσελθόντων πρὸς αὐτὸν ἄριστα ἐμάχετο, ἔστεφανοῦτο, καὶ νικῶν ἀνηγορεύετο. Καὶ σὺ πρὸς τοὺς νῦν ὄρα με ἰσχυρότερον

ledge, and beautified his soul, not with foreign ornaments, but with ornaments suitable to his nature, such as temperance, justice, fortitude, liberty, and truth : such a one, being firmly confident of the happiness of his soul, ought to wait peaceable for the hour of his removal, as being always ready for the voyage, whenever his fate calls him. (London, 1763).

4. DEMOSTHENES.—*From the Oration on the Crown.*

But I am in danger of being led off from one point to another, so as to forget my subject. I say, then, that it was not from poverty that you refused your contribution, but from the fear of opposing their interests, who influenced all your public conduct. On what occasion, then, are you spirited and shining ? When you are to speak against your country. Then are we struck with the brilliancy of your eloquence, the power of your memory, the excellence with which you act your part ; the excellence of a true dramatic Theocrines.

We have heard his encomiums on the great characters of former times ; and they are worthy of them. Yet it is by no means just, Athenians, to take advantage of your predilection to the deceased, and to draw the parallel between them and me, who live among you. Who knows not that all men, while they yet live, must endure some share of envy, more or less ? But the dead are not hated even by their enemies. And, if this be the usual and natural course of things, shall I be tried—shall I be judged by a comparison with my predecessors ? No, Æschines, this would be neither just nor equitable. Compare me with yourself—with any, the very best of your party, and our contemporaries. Consider, whether it be nobler and better for the state to make the benefits received from our ancestors, great and exalted as they are, beyond all expression great, a pretence for treating present benefactors with ingratitude and contempt ; or to grant a due share of honor and regard to every man, who at any time approves his attachment to the public.

And yet, if I may hazard the assertion, the whole tenor of my conduct must appear, on a fair inquiry, similar to that which the famed characters of old times pursued ; and founded on the same principles ; while you have as exactly imitated the malicious accusers of these great men : for it is well known that, in those times, men were found to malign all living excellence, and to lavish their insidious praises on the dead, with the same base artifice which you have practised. You say, then, that I do not in the least resemble those great characters. And do you resemble them ? or your brother ? Do any of the present speakers ? I name none among them : I urge but this : let the living, thou man of candor, be compared with the living, and with those of the same department. Thus we judge, in every case, of poets, of dancers, of wrestlers. Philammon doth not depart from the Olympian games uncrowned, because he hath not equal powers with Glaucus or Karistius, or any other wrestler of former times. No : as he approves himself superior to those who enter the lists with him, he receives his crown, and is proclaimed victor. So do you oppose me to the speakers of these times, to yourself, to any—take your most favorite character :

πρὸς σαυτὸν, πρὸς οὐτινα βούλει τῶν ἀπάντων, (οὐδενὶ ἐξίσταμαι,) ὦν, ὅτι μὲν τῇ πόλει τὰ βέλτιστα εἶναι παρῆν, ἐφαρμίσσει τῆς εἰς τὴν πατρίδα εὐνοίας ἐν κοινῇ πᾶσι κειμένης, ἐγὼν δὲ κράτιστα λέγων ἐφαίνεσθαι, καὶ τοῖς ἐμοῖς ψηφίσμασι, καὶ νόμοις, καὶ πρεσβείαις ἅπαντα διωκεῖτο· ὑμῶν δὲ οὐδεὶς ἦν οὐδαμοῦ, πλὴν εἰ τοῦτοις ἐπηρεάσαι τι δέοι. Ἐπειδὴ δὲ, ἂ μή ποτ' ὠφέλει, συνέβη, καὶ οὐκ ἔτι συμβούλων, ἀλλὰ τῶν τοῖς ἐπιτασσομένοις ὑπηρετούντων, καὶ τῶν κατὰ τῆς πατρίδος μισθαρνεῖν ἐτοίμων, καὶ τῶν κολακίζον ἐτέρους βουλομένων ἐξέτασις ἦν, τῆνικαὺτα σὺ, καὶ τούτων ἕκαστος ἐν τάξει, καὶ μέγας, καὶ λαμπρὸς ἵπποτρόφος· ἐγὼ δ' ἀσθενὴς, ὁμολογῶ, ἀλλ' εὐνους μᾶλλον ὑμῶν τούτοις.

Δύο δ', ὧ ἄνδρες Ἀθηναῖοι, ταῦτα τὸν φύσει μέτριον πολίτην ἔχειν δεῖ· (οὕτω γάρ μοι περὶ ἑμαυτοῦ λέγοντι ἀνεπιφθονώτατον εἰπεῖν) ἐν μὲν ταῖς ἐξουσίαις, τὴν τοῦ γενναίου, καὶ τὴν τοῦ πρωτείου τῇ πόλει προαίρειν διαφυλάττειν, ἐν παντὶ δὲ καιρῷ καὶ πράξει, τὴν εὐνοίαν. Τούτου γὰρ ἡ φύσις κυρία· τοῦ δύνασθαι δὲ καὶ ἰσχύειν, ἕτερα. Ταύτην τοίνυν παρ' ἐμοὶ μεμνηκυῖαν εὐρήσετε ἀπλῶς. Ὅρατε δέ· οὐκ ἀξαιτούμενος, οὐκ Ἀμφικτυονικὰς δίκας ἐπαγόντων μοι, οὐκ ἀπειλούντων, οὐκ ἐπαγγελλομένων, οὐ τοὺς καταράτους τούτους ὥσπερ θηρία μοι προσβαλλόντων, οὐδαμῶς προδίδωκα ἐγὼ τὴν εἰς ὑμᾶς εὐνοίαν. Τὸ γὰρ ἐξ ἀρχῆς εὐθὺς ὀρθῶν καὶ δικαίων τὴν δόδον τῆς πολιτείας εἰλόμην, τὰς τιμὰς, τὰς δυναστείας, τὰς εὐδοξίας τὰς τῆς πατρίδος θεραπεύειν, ταύτας αὖξιν, μετὰ τούτων εἶναι. Οὐκ ἐπὶ μὲν τοῖς ἐτέροις εὐτυχίᾳσι παιδρὸς ἐγὼ καὶ γεγηθὼς κατὰ τὴν ἀγορὰν περιέρχομαι, τὴν δεξιὰν προτείνων, καὶ εὐαγγελιζόμενος τούτοις, οὓς ἂν ἐκεῖσε ἀπαγγελεῖν οἴωμαι· τῶν δὲ τῆς πόλεως ἀγαθῶν πεφρικῶς ἀκούω, καὶ στένων, καὶ κυπτῶν εἰς τὴν γῆν, ὥσπερ οἱ δυσσεβεῖς οὗτοι, οἱ τὴν μὲν πόλιν διασύρουσιν, ὥσπερ οὐχ αὐτοὺς διασύροντες, ὅταν τοῦτο ποιῶσιν, ἔξω δὲ βλέπουσι, καὶ ἐν οἷς ἀτυχησάντων τῶν Ἑλλήνων εὐτόχησεν ἕτερος, ταῦτ' ἐπαινεῖσι, καὶ ὅπως τὸν ἅπαντα χρόνον διαμενεῖ, φασὶ δεῖν τηρεῖν.

Μὴ δῆτ', ὧ πάντες θεοὶ, μηδεὶς ταῦθ' ὑμῶν ἐπινεύσειεν· ἀλλὰ μάλιστα μὲν καὶ τούτοις βελτίω τινὰ νοῦν καὶ φρένας ἐνθείητε· εἰ δ' ἄρα ἔχουσιν οὕτως ἀνιάτως, τούτους μὲν αὐτοὺς καθ' ἑαυτοὺς ἐξώλεις καὶ προώλεις ἐν γῇ καὶ θαλάττῃ ποιήσαιτε· ἡμῖν δὲ τοῖς λοιποῖς τὴν ταχίστην ἀπαλλαγὴν τῶν ἐπηρτημένων φόβων δώτε, καὶ σωτηρίαν ἀσφαλῆ.

assert my superiority. At that period when the state was free to take the measures best approved, when we were all invited to engage in a great contest of patriotism, then did I display the superior excellence of my counsels, then were affairs all conducted by my decrees, laws, my embassies; while not a man of your party ever appeared, to vent his insolence. But when we had once experienced this bitter reverse of fortune: when this became the place, not for patriots, but for the slaves of power, for those who stood prepared to sell their country for a bribe, for those who could descend to prostitute compliments; then indeed were you and your associates needed; then did you display your magnificence, your state, your valor, your equipage: while I was depressed, I confess it; yet still devoted to you all in an affectionate attachment to my country.

There are two distinguishing qualities, Athenians, which the virtuous man should ever possess—(I speak in general terms, as the least inviolable method of doing justice to myself): a zeal for the honor and pre-eminence of the state, in his official conduct: on all occasions and in all actions, an affection for his country. This nature can bestow. Ability and success depend on another power. And in this affection you are firm and invariable. Not the solemn demand of my person; not the vengeance of the Amphictyonic council, which they denounced against me; not the terror of their threatenings; not the flattery of their praises; no, nor the fury of those accursed wretches, whom they would like wild beasts against me, could ever tear this affection from my breast. From first to last, I have uniformly pursued the just and honest course of conduct; assertor of the honors, of the prerogatives, of the glory of my country; studious to support them, zealous to advance them, my whole being is devoted to this glorious cause. I was known to march through the city with a face of joy and exultation at the success of a foreign power; embracing and announcing the tidings to those who, I supposed, would transmit it to the proper persons. I was never known to receive the successes of my own country with tremblings, with sighings, with eyes bending to the earth, like impious men who are the defamers of the state, as if by such conduct they were not defamers of themselves: who look abroad, and, when a foreign potentate hath established his power on the calamities of Greece, applaud the event, and tell us we should take every means to perpetuate his power.

Hear me, ye immortal gods! and let not these their desires be ratified and given! Infuse a better spirit into these men! Inspire even their senses with purer sentiments! This is my first prayer.—Or, if their nature are not to be reformed; on them, on them only discharge your vengeance! Pursue them both by land and sea! Pursue them even to destruction! But to us display your goodness, in a speedy deliverance from impending evils, and all the blessings of protection and tranquillity!

(T. LELAND, D.D.)

2. ΤΗΣ ΙΩΝΙΚΗΣ ΔΙΑΛΕΚΤΟΥ.

ἩΡΟΔΟΤΟΥ.—ἈΡΙΩΝ.

Ἐτυράννευε δὲ ὁ Περίανδρος Κορίνθου· τῷ δὲ λέγουσι Κορίνθιοι, (ὁμολογέουσι δὲ σφί Λέσβιοι,) ἐν τῷ βίῳ, θῶμα μέγιστον παραστῆναι.—ἈΡΙΩΝΑ τὸν Μηθυμναῖον ἐπὶ δελφίνος ἐξενειχθέντα ἐπὶ Ταίναρον, ἔδοντα κιθαρωδὸν τῶν τότε ἔδοντων οὐδέναδ' ἄλλον, καὶ διθύραμβον, πρῶτον ἀνθρώπων τῶν ἡμεῖς ἴδμεν, ποιήσαντά τε καὶ ὀνομάσαντά τε καὶ διδάξαντά ἐν Κορίνθῳ.

Τοῦτον τὸν Ἀρίωνα λέγουσι, τὸν πολλὸν τοῦ χρόνου διατρέβοντα παρὰ Περίανδρῳ, ἐπιθυμῆσαι πλῶσαι ἐς Ἱταλίην τε καὶ Σικελίην· ἐργασάμενον δὲ χρήματα μέγαλα, θηλῆσαι ὀπίσω ἐς Κόρινθον ἀπικέσθαι. Ὁρμᾶσθαι μὲν νυν ἐκ Τάραντος, πιστεύοντα δὲ οὐδαμοῖσι μᾶλλον ἢ Κορινθίοισι, μισθώσασθαι πλοῖον ἀνδρῶν Κορινθίων. Τοὺς δὲ ἐν τῷ πελάγει ἐπιβουλεύειν, τὸν Ἀρίωνα ἐκβαλόντας, ἔχειν τὰ χρήματα. Τὸν δὲ, σπέννεντα τοῦτο, λίσσεσθαι, χρήματα μὲν προτεντά σφί, ψυχὴν δὲ παραιτούμενον. Οὐκ οὐδὲν πείθειν αὐτὸν τούτοις, ἀλλὰ κελεύειν τοὺς πορθμέας ἢ αὐτὸν διαχρᾶσθαι μιν, ὡς ἂν ταφῆς ἐν γῇ τύχῃ, ἢ ἐκπηδᾶν ἐς τὴν θάλασσαν, τὴν ταχίστην.

Ἀπειληθέντα δὲ τὸν Ἀρίωνα ἐς ἀπορίην, παραιτήσασθαι, ἐπειδὴ σφί οὕτω δοκίαι, περιϊδέειν αὐτὸν, ἐν τῇ σκευῇ πάσῃ, στάντα ἐν τοῖσι ἔδωλλοις, ἀεῖσαι· ἀείσας δὲ, πεδέκετο ἑωῦτὸν κατεργάσασθαι· καὶ,—τοῖσι ἐσελθεῖν γὰρ ἡδονὴν, εἰ μέλλοιεν ἀκούσθαι τοῦ ἀρίστου ἀνθρώπου ἀοιδοῦ,—ἀναχωρῆσαι ἐκ τῆς πρύμνης ἐς μέσην νῆα. Τὸν δὲ, ἐνδύοντα τε πᾶσαν τὴν σκευὴν, καὶ λαβόντα τὴν κιθάρην, στάντα ἐν τοῖσι ἔδωλλοις, διεξελθεῖν νόμον τὸν ὀρθιον. Τελευτῶντος δὲ τοῦ νόμου, ῥίψαι μιν ἐς τὴν θάλασσαν ἑωῦτὸν, ὡς εἶχε, σὺν τῇ σκευῇ πάσῃ· καὶ τοὺς μὲν ἀποπλέειν ἐς Κόρινθον.

Τὸν δὲ δελφῖνα λέγουσι, ὑπολαβόντα, ἐξενεῖκαι ἐπὶ Ταίναρον. Ἀποβάντα δὲ αὐτὸν, χωρέειν ἐς Κόρινθον, σὺν τῇ σκευῇ· καὶ ἀπικόμενον ἀπηγέεσθαι πᾶν τὸ γεγονός. Περίανδρον δὲ, ὑπὸ ἀπιστίας, Ἀρίωνα μὲν ἐν φυλακῇ ἔχειν, οὐδαμῇ μετιέντα, ἀναγκᾶς δὲ ἔχειν τῶν πορθμέων. Ὡς δὲ ἄρα παρῆναι αὐτοὺς κληθέντας, ἱστορέεσθαι εἴ τι λέγοιεν περὶ Ἀρίωνος. Φαμένων δὲ ἐκείνων ὡς εἶη τε σῶς περὶ Ἱταλίην, καὶ μιν εὖ πρήσσοντα λίποιεν ἐν Τάραντι, ἐπιφανῆναί σφί τὸν Ἀρίωνα, ὥσπερ ἔχων ἐξεπήδησε. Καὶ τοὺς, ἐκπλαγέντας, οὐκ ἔχειν ἔτι, ἐλεγχομένους, ἀρνέεσθαι.

Ταῦτα μὲν νυν Κορίνθιοί τε καὶ Λέσβιοι λέγουσι. Καὶ Ἀρίωνός ἐστι ἀνάθημα χάλκεον, οὐ μέγα, ἐπὶ Ταινάρῳ, ἐπὶ δελφίνος ἐπεῶν ἄνθρωπος.

2. IONIC.

HERODOTUS.—*Arion*.

Periander was king of Corinth : and the Corinthians say, that a most astonishing thing happened there in his time, which is also confirmed by the Lesbians. Those people give out, that Arion of Methymna, who was second to none of his time in playing on the harp, and who was the first, that we are acquainted with, who composed, named, and taught the Dithyrambic measure at Corinth, was brought on shore at Tænarus upon the back of a dolphin.

They say, that Arion, having continued long with Periander, was desirous of making a voyage to Italy and Sicily, where when he had acquired great riches, determining to return to Corinth, he went to Tarentum, and hired a ship of certain Corinthians, because he put more confidence in them than in any other nation. But these men, when they were in the open sea, conspired together to throw him overboard and seize his money, which he no sooner understood, than offering them all his treasure, he only begged they would spare his life. But the seamen being inflexible, commanded him either to kill himself, that he might be buried ashore, or to leap immediately into the sea.

Arion, reduced to this hard choice, most earnestly desired, that, having determined his death, they would permit him to dress in his richest apparel, and to sing to them, standing on the poop of the ship, promising to make away with himself when he had done. The seamen, pleased that they should hear a song from the best singer in the world, granted his request, and went from the stern to the middle of the vessel. In the mean time Arion, having put on all his robes, took up his harp and performed the Orthian strain ; at the end of the air he leaped into the sea as he was, and the Corinthians continued their voyage homeward.

They say, a dolphin received him on his back, and carried him to Tænarus ; where he went on shore, and thence proceeded to Corinth without changing his clothes, and upon his arrival there he related the whole of what had happened to him ; but that Periander, giving no credit to his relation, put him under close confinement, and took especial care to find out the seamen : that, when they appeared before him, he inquired if they could give any information concerning Arion ; and they answering, that they had left him with great riches at Tarentum, and that he was undoubtedly safe in some part of Italy, Arion in that instant appeared before them in the very dress he had on when he leaped into the sea ; at which they were so astonished, that, being fully convicted, they could no longer deny the fact.

These things are reported by the Corinthians and Lesbians ; in confirmation of which, a statue of Arion, made of brass, and of a moderate size, representing a man sitting upon a dolphin, is at Tænarus.

(Oxford, 1824.)

3. ΤΗΣ ΔΩΡΙΚΗΣ ΔΙΑΛΕΚΤΟΥ.

ΘΕΟΚΡΙΤΟΥ.

ΘΥΡΣΙΣ ΠΟΙΜΗΝ, ΚΑΙ ΑΙΠΟΔΟΣ.

ΘΥ. ἌΔΥ τι τὸ ψιθύρισμα καὶ ἃ πίτυς, αἰπόλε, τήνα,
ἃ ποτὶ ταῖς παγυῖσι μελίτθεται· ἀδὺ δὲ καὶ τὸ
συρίσδες· μετὰ Πᾶνα τὸ δεύτερον ἄθλον ἀποιτῇ.
αἶκα τήνος ἔλη κεραὸν τράγον, αἶγα τὸ λαψῇ.
αἶκα δ' αἶγα λάβη τήνος γέρας ἐς τὲ καταῤῥεῖ
ἃ χίμαρος· χιμάρω δὲ καλὸν κρέας, ἔστε κ' ἀμέλξης.

ΑΙ. ἄδιον, ὦ ποιμᾶν, τὸ τεδν μέλος, ἢ τὸ καταχῆς
τῇν' ἀπὸ τᾶς πέτρας καταλείβεται ὑψόθεν ὕδωρ.
αἶκα ταὶ Μῶσαι τὰν δίδω δῶρον ἄγωνται,
ἄρνα τὸ σακίταν λαψῇ γέρας· αἱ δὲ κ' ἀρέσκη
τήναις ἄρνα λαβεῖν, τὸ δὲ τὰν οἶν ὕστερον ἀξῇ.

ΘΥ. λῆς, ποτὶ τᾶν νυμφᾶν, λῆς, αἰπόλε, τᾷδε καθίξας,
ὥς τὸ κάταντες τοῦτο γεώλωφον, ἧ τε μυρῖκαι,
συρίσδεν· τὰς δ' αἶγας ἐγὼν ἐν τῷδε νομευσῶ.

ΑΙ. οὐ θέμις, ὦ ποιμᾶν, τὸ μεσαμβρινόν, οὐ θέμις ἄμμιν
συρίσδεν· τὸν Πᾶνα δεδοίκαμες· ἢ γὰρ ἀπ' ἄγρας
τανίκα κεκμακῶς ἀμπαύεται· ἐντὶ ἐξ πικρὸς,
καὶ οἱ αἰεὶ ἔριμεῖα χολὰ ποτὶ ῥινὶ κἀθηται
ἀλλὰ, τὸ γὰρ δὴ, Θύρσι, τὰ Δύφνιδος ἄλγεα εἶδες,
καὶ τᾶς βωκολικᾶς ἐπὶ τὸ πλεόν ἴκεο μώσας,
δεῦρ', ὑπὸ τὰν πετέαν ἐσδώμεθα, τῷ τε Πριάπῳ
καὶ τὰν Κρανιάδων κατεναντίον, ἧπερ ὁ θῶκος,
τήνος ὁ ποιμενικὸς καὶ ταὶ δρύες· αἱ δὲ κ' αἰέσης,
ὥς ποκα τὸν Διβάθε ποτὶ Χρόμιν ἄσας ἐρίσδων,
αἶγά τέ τοι δωσῶ διδυματόκον ἐς τρεῖς ἀμέλξαι,
ἃ, δὴ ἔχοισ' ἐρίφως, ποταμέλξεται ἐς δύο πέλλας·
καὶ βαθὺ κισσύβιον, κεκλυσμένον ἀδέϊ καρῶ,
ἀμφῶες, νεοτευχῆς, ἔτι γλυφάνοιο ποτόσδον·
τῷ περὶ μὲν χεῖλη μαρῦεται ὑψόθι κισσὸς,
κισσὸς ἐλιχρύσῳ κεκονισμένος· ἃ δὲ κατ' αὐτὸν
καρπῷ ἐλιξ εἰλεῖται ἀγαλλομένα κροκόεντι.
ἐντοσθεν δὲ γυνὰ, τὶ θεῶν δαίδαλμα, τέτυκται,
ἀσκητὰ πέπλω τε καὶ ἄμπυκι· παρ δὲ οἱ ἄνδρες
καλὸν ἐθειράζοντες ἀμοιβαδὶς ἄλλοθεν ἄλλος
νεικέλουσ' ἐπέεσι· τὰ δ' οὐ φρενὸς ἄπτεται αὐτᾶς.
ἄλλοκά δ' αὖ ποτὶ τὸν ῥιπτεῖ νόον· οἱ δ' ἐπ' ἐρωτος
δῆθ' ἀκυλοιδύωντες ἐτώσια μοχθίζοντι.

3. DORIC.

THEOCRITUS.

THYRSIS. Sweet are the whispers of yon vocal pine,
 Whose boughs, projecting o'er the springs, recline :
 Sweet is thy warbled reed's melodious lay ;
 Thou, next to Pan, shalt bear the prize away :
 If to the god a horn'd he-goat belong.
 The gentler female shall reward thy song ;
 If he the female claim, a kid's thy share,
 And, till you milk them, kids are dainty fare.

GOATHERD. Sweeter thy song, O shepherd, than the rill
 That rolls its music down the rocky hill ;
 If one white ewe content the tuneful Nine,
 A stall-fed lamb, meet recompense, is thine ;
 And, if the Muses claim the lamb their due,
 My gentle Thyrsis shall obtain the ewe.

THYRSIS. Wilt thou on this declivity repose,
 Where the rough tamarisk luxuriant grows,
 And gratify the nymphs with sprightly strain ?
 I'll feed thy goats, and tend the browsing train.

GOATHERD. I dare not, dare not, shepherd, grant your boon ;
 Pan's rage I fear, who always rests at noon ;
 When tired with hunting, stretch'd in sleep along,
 His bitter rage will burst upon my song :
 But well you know love's pains, which Dalphnis rues,
 You the great master of the rural muse.
 Let us beneath yon shady elin retreat,
 Where nature forms a lovely pastoral seat,
 Where sculptured Naiads and Priapus stand,
 And groves of oak extending o'er the land ;
 There if you sing as sweetly as of yore,
 When you the prize from Libyan Chromis bore,
 This goat with twins I'll give that never fails
 Two kids to suckle, and to fill two pails :
 To these I'll add, with scented wax o'erlaid,
 Of curious workmanship, and newly made,
 A deep two handled cup, whose brim is crown'd
 With ivy, join'd with helichryse around ;
 Small tendrils with close-clasping arms uphold
 The fruit rich speckled with the seeds of gold ;
 Within, a woman's well-wrought image shines,
 A vest her limbs, her locks a caul confines ;
 And near, two neat-curl'd youths in amorous strain
 With fruitless strife communicate their pain :
 Smiling, by turns, she views the rival pair ;
 Grief swells their eyes, their heavy hearts despair.

τοῖς δὲ μετὰ γριπεύς τε γέρων, πέτρα τε τέτυκται
 λεπρὰς. ἐφ' ἣ σπεύδων μέγα δίκτυον ἐς βόλον ἔλκει
 ὁ πρέσβυς, κάμνοντι τὸ καρτερόν ἀνδρὶ ἰοικῶς.
 φαίης κεν γυίων νῖν ὅσον σθένος ἔλλοπιεύειν·
 ὣδὲ οἱ ὑδῆκанти κατ' αὐχένα πάντοθεν ἴνες,
 καὶ πολὺ περ ἔδοντι· τὸ δὲ σθένος ἄξιον ἄβας.
 τυτθὸν δ' ὅσον ἄπωθεν ἀλιτρυτοιο γέροντος
 πυρναλαῖς σταφυλαῖσι καλὸν βέβριθεν ἄλωά·
 τὰν ὀλίγος τις κῶρος ἐφ' αἵμασιαῖσι φυλάσσει
 ἡμενος· ἀμφὶ δέ μιν οὐ' ἀλώπεκες· ἃ μὲν ἀν' ὄρχως
 φοιτῇ, σινομένα τὰν τρώξιμον· ἃ δ', ἐπὶ πῆραν
 πάντα ὁδὸν τεύχοισα, τὸ παιδίον οὐ πρὶν ἀνήσειν
 φατὶ, πρὶν ἢ νᾶριστον ἐπὶ ξηροῖσι καθίξῃ.
 αὐτὰρ οὖν ἀνθερίκεσσι καλὰν πλέκει ἀκριδοθήραν,
 σχοίνῳ ἐφαρμόσδων· μέλεται δὲ οἱ οὔτε τι πῆρας,
 οὔτε φυτῶν τοσσῆνον, ὅσον περὶ πλέγματι γαθεῖ·
 παντᾶ δ' ἀμφὶ δέπας περιπέπταται ὑγρὸς ἄκανθος,
 Διολικόν τι θάημα· τέρας κέ τοι θυμὸν ἀτύξαι.
 τῷ μὲν ἐγὼ πορθμεῖ Καλυδωνίῳ αἰγὰ τ' ἔδωκα
 ὄνον, καὶ τυρόεντα μέγαν λευκοῖο γάλακτος·
 οὐδ' ἔτι κα ποτὶ χεῖλος ἐμὸν θίγεν, ἀλλ' ἔτι καῖται
 ἄχραντον· τῷ κέν τοι μύλα πρόφρων ἀρεσαίμαν,
 αἰκέν μοι τὸ φίλος τὸν ἐφίμερον ὕμνον ἀείσης.
 κοῦ τοι τί φθονέω· πόταγ', ὦ γαθέ, τὰν γὰρ ἀοιδῶν
 οὔτε κα εἰς Ἀἶδαν γε τὸν ἐκλελαθότα φυλαξεῖς.

ΘΥ. ἄρχετε βωκολικᾶς, Μῶσαι φίλαι, ἄρχετ' ἀοιδᾶς.
 Θύρσις δὲ ὥξ Ἀἴτνας, καὶ Θύρσιδος δὲ ἃ φωνά.
 πᾶ ποκ' ἄρ' ἦθ' ὅκα Δάφνις ἐτάκετο, πᾶ ποκα, νύμφαι
 ἢ κατὰ Πηνειῷ καλὰ τέμπεα, ἢ κατὰ Πένδῳ ;
 οὐ γὰρ δὴ ποταμοῖο μέγαν ῥόδον εἶχετ' Ἀνάπῳ,
 οὐδ' Ἀἴτνας σκοπιᾶν, οὐδ' Ἀκίδος ἱερὸν ὕδωρ.
 ἄρχετε βωκολικᾶς, Μῶσαι φίλαι, ἄρχετ' ἀοιδᾶς.
 τῆνον μὰν θῶες, τῆνον λίκτοι ὠρύσαντο,
 τῆνον χῶ' κ' ὄρυμοῖο λέων ἀνέκλαυσε θανάοντα.

Hard by, a fisherman, advanced in years,
 On the rough margin of a rock appears;
 Intent he stands to enclose the fish below,
 Lifts a large net, and labours at the throw:
 Such strong expression rises on the sight,
 You'd think the man exerted all his might;
 For his round neck with turgid veins appears—
 In years he seems, yet not impair'd by years.
 A vineyard next, with intersected lines,
 And red ripe clusters, load the bending vines:
 To guard the fruit a boy sits idly by,
 In ambush near two skulking foxes lie;
 This plots the branches of ripe grapes to strip;
 But that, more daring, meditates the scrip;
 Resolved ere long to seize the savoury prey,
 And send the youngster dinnerless away:
 Meanwhile on rushes all his art he plies,
 In framing traps for grasshoppers and flies;
 And, earnest only on his own designs,
 Forgets his satchel, and neglects his vines:
 All round the soft acanthus spreads its train—
 This cup, admired by each Æolian swain,
 From far a Calydonian sailor brought,
 For a she-goat and new-made cheese I bought;
 No lip has touch'd it, still unused it stood;
 To-you I give this master-piece of wood,
 If you those Himeræan strains rehearse
 Of Daphnis' woes—I envy not your verse—
 Dread fate, alas! may soon demand your breath,
 And close your music in oblivious death.

THYRSIS. Begin, ye Nine, that sweetly wont to play,
 Begin, ye Muses, the bucolic lay.

"Thyrsis my name, to Ætna I belong,
 Sicilian swain, and this is Thyrsis' song:"
 Where were ye, nymphs, in what sequester'd grove?
 Where were ye, nymphs, when Daphnis pined with love?
 Did ye on Pindus' steepy top reside?
 Or where through Tempe Peneus rolls his tide?
 Or where the waters of Anapus flow,
 Famed streams! ye play'd not, nor on Ætna's brow;
 Nor where chaste Acis laves Sicilian plains—
 Begin, ye Muses, sweet bucolic strains:
 Him savage panthers in wild woods bemoan'd:
 For him fierce wolves in hideous howlings groan'd:
 His fate fell lions mourn'd the livelong day.

(F. FAWKES, Esq.)

4. ΤΗΣ ΑΙΟΛΙΚΗΣ ΔΙΑΛΕΚΤΟΥ.

ΣΑΠΦΟΥΣ.—Εἰς Ἀφροδίταν.

Ποικιλόφρον, ἀθάνατ' Ἀφροδίτα,
παῖ Διὸς δολοπλόκε, λίσσομαι τε
μὴ μ' ἄσαισι, μηδ' ὀνίαισι δάμνα,
πότνια, θυμόν·

ἀλλὰ τοῖσδ' ἔνθ', αἶ ποκα κατέρωτα
τᾶς ἐμᾶς αὐδᾶς ἄτοισα πολλᾶς
ἔκλυες, πατρός τε δόμον λιποῖσα
χρύσειον, ἦνθες,

ἄρμ' ὑποσδέκασα· καλοὶ δέ τ' ἄγον
ὥκτες στρῶθιοι, περὶ γᾶς μελαίνας
πυκνὰ δινεῦντες πτέρ' ἀπ' ὠρανῶ θέ-
ρευς διὰ μέσσω.

αἶψα δ' ἐκσίκοντο· τὸ δ', ὦ μάκαιρα,
μειδιάσας ἀθανάτῳ προσώπῳ
ἤρεν ὅττι τ' ἦν, τὸ πέπονθα, κῶττι
ὅη τέ, κάλημι,

κῶττι μεῦ μάλιστ' ἐθέλω γενέσθαι
μαινόμεν θυμῷ—τίνος αὖ τὸ πειθοῖ
μὰπς σαγηνεύσας φιλότατα; τίς τ', ὦ
Σάπφ', ἀδίκη;

καὶ γὰρ αἶ φεύγει, ταχέως διώξει,
αἶ δὲ δῶρα μὴ δέχετ', ἀλλὰ δώσει,
αἶ δὲ μὴ φιλεῖ, ταχέως φιλάσει
κούκ ἐθέλοισαν.

ἔνθε μοι καὶ νῦν, χαλεπᾶν τε λῦσον
ἐκ μεριμνᾶν· ὅσσα δέ μοι τελεῖσθαι
θυμὸς ἰμέρρει, τέλεισον, τὸ δ' αὐτὰ
σύμμαχος ἔσσο.

4. ÆOLIC.

SAPPHO. — *To Venus.*

Immortal Venus, skill'd to twine
The wiles of love's inconstant art ;
No more with cares and pains subdue
This throbbing heart.

Haste now, if e'er my suppliant voice
With pity touch'd thy gentle mind ;
When, leaving Jove's all-radiant dome,
Thou camest kind.

Thy car the beauteous sparrows drew
Round the dark earth from æry height ;
As thro' " the liquid noon " they wav'd
Their pinions light.

Instant they touch'd my roof, while thou
With soul-subduing smile didst say,
" What asks my Sappho ? What new grief
Is thine to-day ?

What would that restless, madd'ning soul ?
Whom would thy tongue persuasive move
To soft desire ? Who, Sappho, who
Hath wrong'd thy love ?

What tho' he flee, he soon shall seek,
And proffer gifts he spurn'd before ;
And, careless now, thy coy charms
Shall woo the more."

Come then ; relieve my lab'ring breast
From this deep woe thy hand has made ;
And lend to every anxious wish
Thy gentle aid.

(H. H. Bal. Coll. 1830.)

PORSON'S CRITICAL CANONS.

FROM THE CLASSICAL JOURNAL, VOL. 31. p. 136—142.

1. THE Tragic writers never use ρρ for ρσ, nor ττ for σσ. Thus they never said *Χερρηνηλαιαν* for *Χερσηνηλαιαν*, nor *πρῆττω* for *πρῶσσω*.—*Hec.* 8.

2. in systems of anapests they do not always use, nor do they always discard, the Doric dialect.—*Hec.* 100.

3. They are partial to the introduction of the particle *τοι* in gnomes, or general reflections.—*Hec.* 228.

4. The forms *δύνα*, *δάμνα* and the 2d pers. sing. pres. indic. from verbs in *μαι* are more Attic than *δέμνα*, &c.—*Hec.* 253.

5. The Homeric *ἦδὲ* is sometimes found in the tragic writers, contrary to the assertion of Valckenaer, *Phœn.* 1683.—*Hec.* 323.

6. The tragic writers loved the harsh and antiquated forms of words—they therefore preferred the 1st to the 2nd aorist passive; and the 2nd aorist pass. is consequently very seldom used: *ἀπηλλάγην* sometimes occurs.—*Hec.* 335. *Phœn.* 986.

7. The participle *ὢν* is seldom found in conjunction with another participle.—*Hec.* 358.

8. *Ὅπως* and *ὅπως μὴ* is generally joined with the 2nd person of the fut. tense, sometimes with the third, seldom with the first: *ὀρατίεν ἐστὶ*, or some expression of the same kind may be conceived as understood in this idiom: as

ὁποῖα κίσσος ὀρύος, ὅπως τῇτδ' ἔξομαι.—*Hec.* 398.

9. *Γε μὲν τοι*: these three particles are very frequently met with together in Sophocles and Euripides, *γέ τοι τι* never.—*Hec.* 598.

10. *Νεκρὸς*. in the masculine gender, is always used for the Latin *cadaver*. Where *νεκρὸν* occurs in the neuter gender, L. Bos would understand *σῶμα*.—*Hec.* 665.

11. *Ποῦ* denotes rest, *ποῖ* motion: *πᾶ* is used in both senses. Thus *ποῦ στάσει*, *ποῖ δὲ βάσει*. *Phil.* 833.—*Hec.* 1062.

12. Instead of *ἦδαιμεν*, *ἦδαιτε*, *ἦδσαν*, the Attics used the contracted forms *ἦσμεν*, *ἦστε*, *ἦσαν*.—*Hec.* 1094.

13. Several verbal adjectives, as *ὑποπτος*, *πιστὸς*, *μεμπτὸς*, *ἀμφίπληκτος*, and some others are found with an active as well as passive signification.—*Hec.* 1117.

14. The ancient Attic writers never used the neuter plural with a verb plural, except in case of animals.—*Hec.* 1141.

15. The particle *μὴ* giving the sense of the imperative accompanies the 1st or 2nd aorists subjunctive, and the present imperative, but never the present subjunctive, or 2nd aorist imperative. There are some few instances of *μὴ* with the 1st aorist imperative. The Attic writers said,

<i>μὴ μέμψῃ—μὴ κάμῃ</i>		<i>οὐ μὴ μέμψῃ</i>
<i>μὴ μέμψου</i>		<i>μὴ κάμει.</i>

Sometimes *μὴ μέμψαι*.—*Hec.* 1166.

16. The first syllable of *ισος* in the tragic and comic writers is always short: in composition it is sometimes long.—*Orest.* 9.

17. The Attic writers preserved some Ionic and some Doric forms in

their dialect : thus they always said, Ἀθάνᾱ, δαρῶς, ἑκατὶ κυναγῶς ποδαγῶς, λοχαγῶς, ξεναγῶς, δπαδῶς, and not Ἀθήνη, δηρῶς, &c. Also μοῦνος, ξεῖνος, sometimes, instead of μόνος, ξένος. But though they had the form κυναγῶς and Ἀθάνᾱ, they used κυνηγέτης and Ἀθηναία.—*Orest.* 26.

18. In the formula of adjuration, πρὸς with a genitive case, the article with the noun is seldom omitted by the comic, and never expressed by the tragic writers.—*Orest.* 92.

19. Adjectives, such as μανιᾶς, ιᾶδος, are of three genders, though they are less frequently used in the neuter ; μανιάσιν λυσσῆμασι. δρομάσι βλεφάροις.—*Orest.* 264.

20. Τεκοῦσα is never used by Euripides absolutely for μήτηρ.—*Orest.* 285.

21. The active verb is often found instead of the middle, the personal pronoun being understood : as

καὶ νῦν ἀνακάλυπτ', ὧ κασίγνητον κᾶρα,

and now uncover, sc. yourself —*Orest.* 288.

22. The tragic writers used the form in αἰρω, not in αἰνω : thus they said ἐχθαίρω not ἐχθαίνω. They also said λοχαίνω, not λοχναίνω.—*Orest.* 292.

23. When the discourse is hastily turned from one person to another, the noun is placed first, then the pronoun, and then the particle ; as

Μενέλαε, σοὶ δὲ τάδε λέγω.—*Orest.* 614.

24. The different governments and usages of δεῖ and χρῆ.

Homer only once used δεῖ, and then an infinitive mood is subjoined. II. I. 337. He very frequently uses χρῆ with an infin., and with an accusative of the person and genitive of the thing ; as also χρεῶ with the accusative and genitive. Euripides has once imitated this form. *Hec.* 962. :

ἀλλὰ τίς χρεῖα σ' ἐμοῦ ;

the Greeks in common said δεῖ σοι τοῦδε. Æschylus seems first to have altered this, by using the acc. of the person and gen. of the thing, αὐτὸν γὰρ σε δεῖ προμηθέως (*Prom.* 86.) ; and to have been followed by Euripides.

The Attic poets never use χρῆ with a genitive ; thus, δτου χρῆ, δεῖ λέγειν is wrong, and should be altered to δτου δεῖ, χρῆ λέγειν.—*Orest.* 659.

25. The enclitic copulative τε in the ancient Greek writers never follows a preposition, unless that preposition commences the member of a sentence, Thus they said,

ἐν τε πόλεος ἀρχαῖς

or ἐν πόλεός τε ἀρχαῖς

but not πόλεος ἐν τ' ἀρχαῖς.—*Orest.* 887.

26. Verbs denoting motion take after them an accusative of the instrument or member which is chiefly used ; as, πᾶ πόδ' ἐπάξας, (*Hec.* 1071.) where πόδ' is put for πόδα, rather than for ποδί. See above, No. 29.—*Orest.* 1427.

27. The tragic writers seldom prefix the article to proper names, except for emphasis, or at the beginning of a sentence.—*Phæn.* 145.

28. The tragic writers do not admit of an hiatus after τί, thus they did not say κἀγὼ τί οὐ δρῶν, nor did they ask a question simply by δποιός : wherever the question is asked, δποιός must be written, δ ποιός, not δποιός.—*Phæn.* 892.

29. Αὐτὸς is frequently used absolutely for μόνος ; and yet αὐτὸς μόνος is not a tautologous expression.—*Phæn.* 1245.

30. The article forms a crasis with a word beginning with alpha, only

when the alpha is short; thus, no tragic writer would say τᾶλα for τὰ ἄλλα, because the penult of ἄλλον is long, the word being contracted from ἄλλων.—*Phæn.* 1277.

31. Καὶ πῶς, and πῶς καὶ, have very different meanings: καὶ πῶς is used in asking a question which implies an objection or contradiction to the preceding remark: as, καὶ πῶς γέννιτ' ἂν τῶνδε δυσκοιμώτερα; where Cræon's question is an implied affirmation that the messenger's previous remark was not true. But πῶς καὶ asks some *additional* information: as,

πῶς καὶ πέπρακται διπτόχων παίδων φόβος;

In this latter sense καὶ follows the interrogatives τίς, πῶς, ποῖ, ποῦ, ποῖος. Sometimes between the interrogative and καὶ, δὲ is inserted.—*Phæn.* 1373.

32. Ὡς is never used for εἰς or πρὸς, except in case of persons. Homer has the first instance of this Atticism.—*Od.* P. 218.

Ὡς αἰεὶ τὸν ὁμοῖον ἄγει Θεὸς ὡς τὸν ὁμοῖον.—*Phæn.* 1415.

33. The copulative καὶ never forms a crasis with εἰ, except in words compounded with εἰ: it never makes a crasis with ἀέ.—*Phæn.* 1422.

34. Ἀλλὰ μὴν, καὶ μὴν, οὐδὲ μὴν, οὐ μὴν, are frequently found in a sentence, with the addition of the particle γέ, but never except where another word is interposed; thus,

οὐ μὴν σὺ γ' ἡμᾶς τρὸς τεκόντας ἠδέσσω.—*Eur. Alope.*

Phæn. 1638.

35. Porson prefers to adscribe, rather than subscribe the iota; a practice which was either universally adopted, or the iota entirely omitted in the more ancient Mss. The subscription of the iota does not seem to have been earlier than the 10th century.—*Med.* 6.

36. Porson writes ξυν instead of συν, both in and out of composition, where the metre and smoothness of numbers will permit; but in iambic metre, not so as to introduce a spondee where there might be an iambus.—*Med.* 11.

37. The tragic writers in iambic, trochaic, or legitimate anapæstic verse, never admit περὶ before a vowel, either in the same or different words. In the choral odes they rarely admit a verb or substantive of this kind of composition—very rarely an adjective or adverb.—*Med.* 284.

38. The distinction between διδάσκω and διδάσκειν is this:

The master διδάσκει (teaches) the boy.

The father διδάσκεται causes his son to be taught; though this distinction is not always observed by the poets.—*Med.* 297.

39. There are several nouns which in the singular are only masc. or feminine but in the plural are neuter; as, δίφρος, δίφρα; κύκλος, κύκλα; κέλευθος, κέλευθα; δεσμός, δεσμὰ; σῖτος, σῖτα.—*Med.* 494.

40. Μεθίημι in the active voice governs an accusative—in the middle a genitive case: in the line

Ἀγούσιν οὐ μεθεῖ' ἂν ἐκ γάλας ἐμέ:

the pronoun ἐμέ is the accusative after the participle ἄγουσι, not after μεθεῖο.

When two verbs governing different cases refer equally to the same noun, the Greeks, in order to avoid an inharmonious repetition of the proper name or pronoun, give it only once governed by one of the verbs, and omit it with the other.—*Med.* 734.

41. The tragic writers never use the form in υω for that in υμι—(thus they do not say δμνύω, but δμνυμι): the writers of the old comedy use it very seldom—those of the middle, oftener—those of the new, very often.—*Med.* 744.

42. ἄγιος and ἄγνός are sometimes interchanged in the earlier editions ; but ἄγιος is very rarely used by the Attic—never by the tragic writers.—*Med.* 750.

43. All compound adjectives ending in *ος* were anciently declined with three terminations : as ἀπόρθητος, ἀπορθήτη, ἀπόρθητον : and after the feminine forms had gradually become obsolete, the poets and Attic writers recalled them, for the sake either of ornament or of variety.—*Med.* 822.

44. From αἶρω the ancients formed the future ἀίρω, or αἶρῶ—by contraction, αἰρῶ or ἀρῶ, the penult being long. But when they contracted αἶρω itself into αἶρω, then they had a new future, ἀρῶ—the penult being short. — *Med.* 848.

45. The future form μεμνήσομαι (found in Homer, *Il.* x. 390.) is always used by the tragic writers—the form μνησθήσομαι is never used : the same remark is true of κεκλήσομαι and κληθήσομαι. But βληθήσομαι and βεβλήσομαι are met with indiscriminately.—*Med.* 919.

46. The nominative forms ἀμβλώψ and ἀμβλωπός, γοργῶψ and γοργωπός, φλογῶψ and φλογωπός, ἄδμη; and ἄμμητος, ἄζυξ and ἄζυγος, νεοζῦξ and νεόζυγος, εὐκράς and εὐκρατός, and such others, are both Attic.—*Med.* 1363.

47. In words joined by a crasis, the iota ought never to be added, unless καὶ forms a crasis with a diphthong,¹ as κᾶτα for καὶ εἶτα.—*Præf.* iv.

48. Ἄει αἰτός; κλάω, κάω, are to be written without a diphthong—not αἰαί, αἰετός, &c.—*Ibid.*

49. The second persons singular of the present and future, middle and passive, end in *ει* not *η*, which latter termination belongs to the subjunctive : thus, τύπτομαι, τύπτει, τύπτεται, and τύπτωμαι, τύπτῃ, τύπτηται.—*Ibid.*

50. The augment is not omitted by the Attics, except in the case of χρεῖν for ἐχρεῖν, ἄνωγα for ἤνωγα, καθεζόμεν, κάθευδον. They sometimes admitted a double augment, as ἤνεσχόμεν, ἑώρων, ἤμελλον, &c.—*Præf.* xix.

51. Ἐλεινός is a word unknown to the Attics. As from δέος is formed δεινός, from κλέος, κλεινός, so from ἔλεος is formed ἔλεινός.—*Præf.* viii.

52. Derivative and compound adjectives are generally, in Attic Greek, of the same form in the masculine and feminine : as, ὁ καὶ ἡ φιλόξενος, ἀπόβλεπτος.—*Præf.* ix.

52. The Attics said, οἰζὺς not οἰζὺς, οἰζυρός not οἰζυρός : as also, οἷς, οἰστός, Οἰκλῆς, Οἰλεύς.—*Præf.* x.

53. Some Ionisms are used by the tragic writers, though sparingly and rarely : as ξεινος, μούνος, γούνατα, κοῦρος, δουρί.—*Præf.* xiii.

¹ This canon is not expressed with the usual accuracy of the learned Professor. When καὶ forms a crasis with a diphthong containing an *iota*, then the *iota* is added, otherwise, not : thus, καὶ εἶτα = κᾶτα, but καὶ εὖ = κοῦ.

DAWES'S ELEVEN CANONS:

WITH NOTES

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I.

“*ἄν* cannot be joined to *περιοῖδε*.” *Miscell. Crit.* p. ii. Ed. B. p. ii.

The particle *ἄν*, giving the idea of a contingent or conditional event, goes with the past tenses only of the indicative mood; out of which number *περιοῖδε* is excluded, as being strictly what Clarke calls the present perfect tense. [Vid. ad *Iliad*. A. v. 37.]

1. *ἔτυπτον ἄν*—*I should have been striking.*

(Sometimes translate, *I should have stricken.*)

2. *εἰςτύφη ἄν*—*I should have done striking.*

3. *ἔτυψα* } *ἄν*—*I should have stricken.*
ἔτυπον }

The same, *mutatis mutandis*, for the past tenses of *θύσσω*.

II.

“The word *δοῦναι* and the like, when accompanied with *ἄν*, are construed with the subjunctive, not with the optative.” [M. C. p. 79. Ed. B. p. 82.]

The passage itself from which this remark arises, may easily be found in the *Anabasis* of Xenophon. (Lib. I. 5. 9.) *Δηλος ἦν δὲ Κῦρος στεῦδων πᾶσαν τὴν δόδον—νομίζων, δοῦναι μὲν ἄν θάπτον ἐλθοι, τοσούτῳ ἀπαρασκευαστοτέρῳ βιβαλεῖ μαχεῖσθαι. . . κ. τ. λ.*

By transposing *ἄν*, and by altering the future *μαχεῖσθαι*, which does not keep that particle's company, into *μάχεσθαι*, Dawes (with the approbation of Porson) has corrected the passage thus:—*νομίζων ἄν, δοῦναι μὲν θάπτον ἐλθοι, τ. α. β. μάχεσθαι—κ. τ. λ.*

1. The position of *ἄν*, as above, with verbs of thinking followed by an infinitive mood to which it refers, is very common in Attic Greek; and Dawes abundantly shows it from Xenophon.

2. “*δοῦναι* and similar words are much used with *ἄν* and the subjunctive mood, it is true; but according to circumstances which will explain themselves, they are used with the optative, and with the indicative also sometimes.

a. *Whatever part you shall have acted towards your parents, your children also will act towards you; and with good reason.*

Οἶδός περ ἄν περὶ τοὺς γονεῖς γένηται, τοιοῦτοι καὶ οἱ αὐτοῦ παῖδες περὶ σὲ γένησονται· εὐκότως.

β. *Act such a part towards your parents, as you could wish your own children to act towards yourself.*

Τοιοῦτος γίγνεται περὶ τοὺς γονεῖς, οἷους ἂν εὖξαιτο περὶ σεαυτὸν γίγνεσθαι τοὺς αὐτοῦ παῖδας.

γ. *There is not a man living whom he would have less thought of attacking than him.*

Οὐκ ἔστιν, εἴτ' ὄντινα ἂν ἤττον, ἢ ἐπὶ τοῦτον, ἦλθεν.

Of the two passages which shall be given from Demosthenes, the first shows a syntax very common and legitimate in Attic prose; while the second exhibits two instances, the one correct, the other suspicious, at least to my apprehension of it.

Καὶ γὰρ οὗτος ἅπασιν τοῦτοις οἷς ἂν τις μέγαν αὐτὸν ἡγήσαιτο, — ἐτ' ἐπιφανεστέρην αὐτὴν [τὴν Μακεδονικὴν δύναμιν] κατεσκεύακεν ἑαυτῷ. Olynthiac. A. § 5.

In the same section, *The subjects of Philip* says the orator, λυπεῖνται καὶ συνεχῶς ταλαιπωροῦνται, οὐτ' ἐπὶ τοῖς ἔργοις, οὐτ' ἐπὶ τοῖς αὐτῶν ἰδίοις εἰσμένοι διατρίβειν, οὐθ' ὅς' ἂν πορίσωνται, οὕτως ὅπως ἂν δύνωνται, ταῦτ' ἔχοντες διαθέσθαι, ἀκλεισμένων τῶν ἐμπορίων τῶν ἐν τῇ χώρᾳ διὰ τὸν πόλεμον.

Translate thus: *Nor able to dispose of such articles as they may produce, in the way they might otherwise have it in their power to do, on account of the war, &c. &c.*

And to preserve the Atticism, read — ὅπως ἂν δύναιντο.

3. It is well known, that the following construction, *suppresso ἂν*, is favoured by the tragic writers. [R. P. ad Orest. v. 141.] Ὅπου δ' Ἀπόλλων σκαίδς ἦ, τίνας σοφοί; Electr. Eurip. v. 972. But this suppression of *ἂν* with the optative also deserves remark.

Οὐκ ἔστιν, ὅτω μείζονα μοῖραν

Νείμαιμ', ἢ σοί. PROM. Vinct. vv. 299, 300.

The following passages demand a separate consideration:

Ἐν σοὶ γάρ εσμεν· ἄνδρα δ' ὠφελεῖν, ἀφ' ὧν

Ἔχει τε καὶ δύναται, κάλλιστος πόνων. Œd. R. vv. 314, 5.

Εἰκὴ κράτιστον ζῆν, ὅπως δύναίτο τις. Ibid. v. 979.

And this, Ἀλλ' εἰ βούλει, ἔφη, ὦ πάππε, ἡ' ἔως με θηρᾶν, ἄφες πάντας τοὺς κατ' ἐμὴ διώκειν καὶ διαγωνίζεσθαι, ὅπως ἕκαστος τὰ κράτιστα δύναίτο. *Cyropædia*.

III.

"The Attic style requires either ποῖ τις φύγη, or ποῖ τις ἂν φύγοι. An optative verb following ποῖ, πῶθεν, ποῖ, πῶς, &c. requires ἂν; a subjunctive verb rejects it." [M. C. 207. Ed. B. 207.]

The meaning of Dawes will be best understood perhaps, if we take three ways of expressing nearly the same ideas by three different moods of the verb.

α. ποῖ τρέψομαι; *whither shall I betake myself?*

β. ποῖ τρέπωμαι; *whither must I betake myself?*

γ. ποῖ τις ἂν τρέποιτο; *whither should one betake himself?*

[M. C. 75. 341. Ed. B. 78. 333.]

1. Under the class (β) may be placed,

Ἐγὼ δὲ τί ποίω; Plut. *But what must I do?*

Ἐγὼ οὐκ ἔχω τῷδε γ'; Ran. where Æschylus of Euripides,
Must I hold my tongue for this coxcomb?

the first person plural subjunctive often occurs in the *se dia*. More seldom, and yet not very seldom, the first p used in the sense of our *let me do*. In Med 1275 most perly give *περίθω δέμους* without an interrogation." P.

In Porson's *Medea*, the passage stands thus :

Περίθω δέμους ; ἀρήξει φόνον
Δοκεῖ μοι τίττοις

which would require to be translated with somewhat l
" *Shall I not enter the house ?—I am resolved to save the ch
der.*"

IV.

Καὶ μὴν ἔσπερ τι σκευάσειν τοῦ δεσπότου
Ἰφίλου, εὐθὺς σε λανθάνειν σκοποῦν αἰ. Plat. 114

"Iambics and Trochics do not allow of the hiatus
verse. Besides, *ἔσπερ Ἰφίλου*, [*When you actually had
thing,*] *σκοποῦν αἰ* is a solecism. Read *Ἰφίλου*, that is, *Ἰ
216. Ed. B. 215, 6.*]

Fielding and Young thus translate the passage fairly.
*Why, when you used to filch any vessel from your master
ed you in concealing it [the theft.]*

The nature of those circumstances which demand th
with the optative mood, if not sufficiently clear from t
given, is determined by several other instances which
duced, of *ἔσπερ* similarly employed.

Of *εἰ* also in the same usage preceding the optative,
imperfect tense (for that is the idiom) of the indicative m
member of the sentence, Dawes has given proof quite
C. 266. Ed. B. 353.]

Ἄλλῃ δὲ καὶ ἄλλῃ ὁμάρτων στρυφωμένη,

Εγὼ γὰρ ὦν μείρακιον ΗΠΕΙΑΗΣ' ὅτι

Εἰς τοὺς δίκαιους καὶ σοφοὺς καὶ κοσμίους

Μόρους ΒΑΔΙΟΙΜΗΝ.—Plut. 88. [M. C. 103. Ed. B. 105.]

For I when a stripling threaten'd that I would visit the honest and wise and respectable—and no others.

1. If this *dictum* be true, and I have met with nothing to disprove it, all the other usages of the future optative must be struck off the roll without delay.

α. ζήσοιτε : *fare ye well*. "For the future is not used in this construction." [M. C. ii. Ed. B. ii.]

β. μάλλον ἂν εσοίμην, is a form equally unknown to the Greeks. [M. C. iv. Ed. B. iv.]

2. The future infinitive, it has been already remarked, keeps no company with the particle ἂν. The aversion to πρὶν preceding it in what is called *government*, seems pretty much the same. Mr. Elmsley (ad Iph. lal. v. 1459.) has justly suggested, that πρὶν σπαράξεσθαι κόμας, is a soleism. The looser usage of the aorist infinitive with ἂν or without it, affords no excuse for breaking down the narrow fence of its neighbour.

3. For the same reason, Mr. Elmsley, ad Iph. T. v. 937. appears to be justly to condemn κελευσθεὶς δράτειν as not legitimate Greek; while ad Œd. R. v. 272.) he does not with equal decision second the Scholast, who, in reference to εὐχομαι in v. 269, writes thus—φθαρῆναι δεῖ μέλειν, οὐ φθερεῖσθαι.

The syntax of the line

Ἀλλ' ὥδε προέθηκεν ελευθερίας ἀπολαύσειν

condemned by Dawes, on the very same principle. "For neither can future follow the word προέθηκεν." [M. C. iii. Ed. B. iii.]

4. In the syntax of μέλλω, the infinitive mood following it most usually occurs in the future tense, but not universally. The authority of Porson ad Orest. v. 929. on v. 1594. μέλλω κτανεῖν, has pronounced, that the aorist is properly put after the verb μέλλειν." Mr. Elmsley ad Iseraclid. v. 710. gives his sentence thus on the subject: "Wherever μέλειν or γράψειν can be put by a slight alteration for γράψαι, I think the change should be made."

VI.

"The optative, when joined with certain words, ἵνα, ὅφρα, μὴ, can only be subjoined to preterite verbs and answers to the Latin *Amarem*; the subjunctive on the other hand is subjoined only to verbs of a present or future tense, and answers to the Latin *Amem*." [M. C. 82, 3. 172. 329=85. 268. 321.]

Generally speaking, where a purpose, end, result, is denoted by the help of the particles ἵνα, ὅφρα, μὴ, &c.

I. If both the *action* and the *purpose* of it belong entirely to time past, the *purpose* is denoted by the optative mood only.

II. If the *action* belong to time present or future, the *purpose* is denoted by the subjunctive and not otherwise.

This is remarkably well illustrated by Dawes out of Homer and Plato. In the Iliad E. 127, 8. we read,

Ἀχλὺν δ' αὖ τοι ἀπ' οφθαλμῶν ἔλοι, ἢ πρὶν εἶπεν,

ΟΦΡ' εὖ ΓΙΝΩΣΚΗΙΣ ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.

"I HAVE REMOVED the mist from thine eyes, that thou MAYST DISTINGUISH, &c."

In the second Alcibiades of Plato, *sub finem* : ὥστε τῷ Διοτρίδῃ φησὶ τὴν Ἀθήναν Ὅμηρος ἀπὸ τῶν ὀφθαλμῶν ΔΦΕΔΕΙΝ τὴν ἀχλὺν,

ΟΦΡ' εὖ ΓΙΝΩΣΚΟΙ ημὲν θεὸν ἢ δὲ καὶ ἄνδρα.

"*H mer tells us that Minerva REMOVED the mist from his eyes, that he MIGHT DISTINGUISH, &c.*"

Briefly, it is right to say, ἐπορεύθη, ἵνα μάθοι,

and πορεύεται ὃς πορεύσεται ἵνα μάθῃ.

Yet a few remarks may be useful, and even necessary, to assist the young scholar in discriminating between real exceptions and such only as appear so to be : for no one mistakes the following modes of syntax as legitimate.

φυλάττετε νῦν, ὅπως μὴ οἴχοιτο.

τότε γὰρ ἐφυλάττετε ὅπως μὴ οἴχεται.

1. Since the Greek aorist, like the Latin preterite, is not only taken in the narrative way, as ἐγρῆσα *I wrote*, but sometimes also in the use of our present perfect, *I have written* ; it may in its latter usage be followed by the subjunctive. The remark is Dawes's, when speaking most exactly on the dramatic passage of Homer as varied in narration by Plato, *u. i. supra*. Professor Monk, *ad Hippolyt.* v. 1294, has shown very clearly, under what circumstances this syntax is legitimate.

2. Since in narrating past events, the Greek writers, particularly the Tragic, often employ the present in one part, with the aorist in the other part of the sentence. [*vid. R. P. ad Hecub.* v. 21.] as well as *vice versa*, we are not to wonder, if a syntax like the following be sometimes presented, with *δοτις* or with *ἵνα*.

Phœn. 47. κηρύσσει, [τερεῖτα, ἐκέρυξεν]

δοτις μάθοι. κ. τ. λ.

"*He proclaimed such a reward to any one, that SHOULD discover the meaning of the riddle.*"

3. If the verb denoting the principal act, while it is true of the present time which it directly expresses, be virtually true of the part also in its beginning and continuance, the leading verb may stand in the present tense, and yet the purpose be denoted by the optative mood. In this way, I venture, though with some timidity, to translate the following passage of the *Rhæn.* vv. 21—24.

Εἴτ' οὐχ ὕβρις ταῦτ' ἐπὶ καὶ πολλὰ τρυφῇ,

Ὅτ' ἐγὼ μὲν ὦν Διόνυσος, υἱὸς Σταμνίου,

Αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ' οὐχῶ,

Ἵνα μὴ ταλαιπωροῖτο, μήδ' ἀχθος φέροι ;

"*Is it not quite nominaute, that I the mighty Bacchus HAVE BEEN trudging on foot, while I have had this fellow well mounted, that he MIGHT feel no fatigue ?*"

To escape from the emendation of Brunck and with a view to suggest an idea which may perhaps be supported ere long by better authority, I risk at all events a modest conjecture for the present.

4. In passages where either syntax would be legitimate in other respects, some peculiarity of the case determines the choice at once.

The following passage presents just such an instance :

Ἡ γὰρ νέους ἔρποντας εὐμενεῖ πίδω,

Ἀπαντα πανδοκοῦσα παιδείας ὄτλον,

Εθρέψατ', οικιστῆρας ἀσπιδόφδρους

Πισταὺς, ὅπως γένοιοθε πρὸς χρέος τόδε.

S. Theb. vv. 17—20.

is nothing in vv. 19, 20. to condemn the reading *γένεσθε*. "*She REARED, that you may become*" But in vv. 17, 18, the decision "*She REARED you in tender and helpless infancy, that you MIGHT one day her loyal guards.*"

Dr Porson ad Phœn. 68. writes thus: "Brunck edited *κραίνουσιν* for *γενέσθωσαν* from Dawes's Canon, M. C. p. 82. But this Canon the Tragedians do not seem in all cases to have observed. Cf. Hec. 1128—1133." —1126.] he refers to a passage singularly awkward, and, if it be allowed to stand correctly at present bidding more defiance to Dawes's than any other which it has yet fallen in my way to observe.

Ἐδείσα, μή σοι πολέμιος λειφθεῖς ὁ παῖς
 Τροίαν αθροίσῃ καὶ ξυνοικίσῃ πάλιν·
 Γινόντες δ' Ἀχαιοὶ ζῶντα Πριαμιδῶν τινα
 Φρυγῶν ἐς αἶαν αὐθις αἰροῖεν στόλον,
 Κάπειτα Θρήκης πεδία τρίβουεν τάδε
 Δεηλατοῦντες· γείτοσιν δ' εἰη κακὸν
 Τρώων, ἐν ᾧ περ νῦν, ἀναξ ἐκάμνομεν.

The irregularity lain on the other side, had he begun with the optative and from inadvertence of mind been led by other thoughts to the subjunctive afterwards; the knot might then have had an explanation.

But, is, Mr. Blomfield's ingenious and perhaps just mode of settling the matter in other passages, can hardly be applied to this.

That the subjunctive was sometimes used of a thing past, still never used the optative of a thing present." *Ad S. Theb.*

A third syntax yet remains; which, though never, I believe, noticed by Dawes, deserves a place here.

Τί δ' ἦτ' ἐμοὶ ζῆν κέρ' ὅς, ἀλλ' οὐκ ἐν τάχει
 Ἐβρίψ' ἐμαυτὴν τῆσδ' ἀπὸ στυφλοῦ πέτρας,
 Ὅπως πέδῳ σκῆψασα, τῶν πάντων πόνων
 Ἀπηλλάγην; κρεῖσσον γὰρ εἰς ἅπαξ θανεῖν
 ἢ τὰς ἀπάσας ἡμέρας πάσχειν κακῶς.

Prom. Vinc. vv. 773—6.

I have selected this passage, for two reasons: it readily presents its meaning, and shows the class of construction to which it belongs, although I wanted to alter it, from the confusion in his mind of the rules with those of Greek syntax.

For the sake of grammatical propriety, we must by all means read *ἐπὶ τὴν πέτραν*, omitting *γὰρ* to preserve the metre." Heath *ad loc.*

Every scholar possesses the Hippolytus [v. 643.] edited by Professor Monk, and the Œdipus Rex [v. 1389.] by Mr. Elmsley, it is unnecessary to give any particular explanation of what they have so well edited. Hermann also may be consulted with advantage, in his *Philologus*, No. 446. on the Greek Idioms of Viger.

VII.

They are construed either with the future indicative or with the second aorist subjunctive." [M. C. 222=221.]

Or, either with or without *μή*, is construed with the second aorist subjunctive in the middle, and with the first aorist passive." [M. C. 228, 29, 30=

] with a subjunctive requires *μή*." [M. C. 340=331.]

According to Dawes, then, the following forms of Syntax, for instance, are correct :

1. ΟΥ ΜΗ ὀνυμνῆς ΕΣΗι φίλοις.
2. ΑΛΛ' ΟΥΠΟΤ' ἐξ ἐμοῦγε ΜΗ ΜΑΘΗΣ τόδε.
3. Δέδοιχ' ΟΠΩΣ ΜΗ τεύξομαι κακοδαίμονος.
4. [σκεπτέον, ὅπως τοῦτο μάθῃ.]
5. [σκεπτέον, ὅπως μὴ αἰσθωνται ταῦτα.]
6. [φύλαξαι, ὅπως μὴ τυφθῇς.]

And the following forms amongst others are not legitimate :—

7. Ου μὴ ληρήσῃς. Read. Ου μὴ ΔΗΡΗΣΕΙΣ.
8. Ὅπως δὲ τοῦτο μὴ διδάξῃς μηδένα. Read, ὅπως μὴ διδάξεις.
9. ΑΛΛ' οὔτι μ' ἐκφύγητε λαιψηρῷ ποδί. [Hecub. 1038=1030.]

Read, ΑΛΛ' οὔτι ΜΗΚΦΥΓΗΤΕ. "Dawesius sagaciter, licet minus recte." R. P. With the great critic himself, therefore, read ΑΛΛ' οὔτι μὴ φύγητε λαιψηρῷ ποδί.

A. Under the head of No. 8, which is a case of elliptic construction, may commodiously be classed a most ingenious recovery of error, and a most happy defence of the true but suspected lection.

Reiske, offended at the awkwardness, which nobody can deny, of Hecuba, v. 402, corrected the verse as follows :

ῥμοια, κισσὸς δρυὸς ὅπως, τῇσδ' ἔξομαι.

And Porson, in his first edition of the Hecuba, adopted the correction, with this remark—

"ῥμοια is the emendation of Reiske for ῥποῖα, the reading of Aldus and the MSS."

In his second edition he restores the genuine reading,

ῥποῖα κισσὸς δρυὸς, ὅπως τῇσδ' ἔξομαι.

As the ivy clings to the oak, let me cling to my daughter here. The jingle of the Greek, which one wonders did not offend the nice ear of Euripides, disappears in the English translation.

Porson's note enlarged shall be given at full length.

"Ὅμοια is the emendation of Reiske for ῥποῖα, the reading of Aldus and the MSS. and is received by Brunck and Beck. For ὅπως B. has οὔτως.—But on reconsideration of the subject I distrust this emendation, and think that the common reading may be defended. Ὅπως and ὅπως μὴ are most usually construed with the second person, sometimes with the third, and more rarely with the first. Aristoph. Eccl. 296 : Ὅπως ἐὲ τὸ σύμβολον λαβόντες ἔπειτα πληστοὶ καθεδούμεθα. Presently after that he says at full ; Ὅρα δ' ὅπως ωθήσομαι τοῦσδε τοὺς ἐξ ἀστεος. Antiphanes in Athenæus III. p. 123. B : Ὅπως ὕδωρ ἔψοντα μηδὲν ὀψομαι. The common reading also in Troad. 147 should be retained : Μάτηρ δ' ὥς τις πτανοῖς κλαγγὰν ὀρνισιν, ὅπως ἐξάρξω γὰρ μολπάν."'

The curious reader will do well to compare this note with the remark of Mr. Elmsley ad Acharn. 930. *Sub judice lis est.*

B. That ου does not precede a verb of the subjunctive mood unless accompanied by μὴ, is true enough as an Attic Canon. In the Ionic Greek of Homer, the other Syntax is perfectly right.

Iliad. A. 262. Ου γάρ πω τοίους ἴδον ἀνδρας, οὔδε ἰδωμαι. And I only mention this now, to avoid the appearance which one might otherwise incur of appealing to Homer as an authority for Attic Syntax. Innumerable modes of speech, cultivated by the Poets, and even familiar to the Prose writers of Athens, are drawn from Homer, the vast ocean of Grecian life—

But inasmuch as a great deal of the original diction of Homer come obsolete in the age of Pericles, and a great deal of recent was afterwards put on by the Scholars of Alexandria, let it be stood, that we borrow illustration from Homer, only where he is copied or followed by the Attic writers; while against their demonstration—practice—in the present discussion—he affords no authority at all. [Iliad. φ. 195, &c.]

A very ingenious hint is started and ably defended by Mr. Elmsley in his Criticism on Gaisford's edition of Markland's Euripides [Quart. Rev. June, 1812, pp. 453, 4.] ad Supp. v. 1066; that "when *οὐ μὴ* is used to the future, a note of interrogation ought to be added." And Monk, approving the idea, edits the *Hippolytus* accordingly. Vid. Supp. v. 3, 602.

The particles *οὐκ οὖν* a similar hint is advanced by Mr. Elmsley, ad Supp. v. 342, and pursued ad Heraclid. v. 256.

VIII.

The active *μεθίημι* is not construed with a genitive, nor the middle with an accusative, but vice versa. [M. C. 238=236.] Vid. et ad Med. v. 734.

One instance, acutely observed, belongs to that nice analogy, by which several other verbs in their active and middle uses are always distinguished. In the translation which I shall venture to give, let not the careless reader find cause of displeasure. Where the analysis of language descends to its last stage, the words by which the attempt is made to develop it, if they do trip a little, may expect to be forgiven.

1. *μεθίημι σέ.*——*μεθίεμαι σοῦ.*
2. *αφίημι σέ.*——*αφίεμαι σοῦ.*
3. *έλαβον σέ.*——*ελαβόμην σοῦ.*
4. *σίγα δ' ἔχομεν στόμα.*——*βρετέων ἔχουσθαι.*
5. *βρόχους ἄπτειν.*——*ἄψει πέτρων.*
6. *ώρεξε τήν κύλικα.*——*οὗ παιδός ορέξατο.*

- 1, 2. *I quit, or part—myself from you.*
3. *I caught—myself at you.*
4. *To hold—ourselves by the statues.*
5. *You will fasten—yourself on my robes.*
6. *He stretched—himself for his Son.*

Translating, at once exactly, and with variety if it be not distinction, is no difficulty; otherwise the task would be easy enough. A Scholar understands the whole without any help of translation.

IX.

When a woman, in speaking of herself, uses the plural, she uses also the singular line.

When she uses the masculine, she uses also the plural. R. P. ad Hec. [M. C. 317=310.]

Porson's Letter to Dalzel, Mus. Crit. p. 335, it is said, "There is no longer exception against Dawes's rule in Hipp. 1120. [Ed. Monk.] than can be brought, I believe, from any other quarter."

Whoever will take the trouble of turning to the passage itself and the context upon it in Mr. Monk's edition, will find that it is all a mere mistake.

vertence of the Poet, who either mistook himself at the moment for the Coryphæa, or hastily transferred from his *loci communes* a fine train of reflection, without considering in whose character it must be uttered.

Read that charming Scholium in the Medea, Σκαιοῦς δὲ λέγων—vv. 192—206, or that, Δεινὰ τυράννων—119—130: and say, who but Euripides could have given sentiments so beautiful, so just, so profound, to the person of an illiterate nurse?

X.

“ In Iliad. z. 479.

Καὶ ποτὲ τις εἶποι, ‘Πατὴρ δ’ ὄγε πολλὸν ἀμείνων,’
 Ἐκ πολέμου ἀνιόντα—

the commentators make the construction to depend on ἰδὼν understood: *And shall hereafter say, ‘He is much braver than his father,’ on seeing him returning from the war.* But the sentence is in truth unelliptical, and is thus to be construed: Καὶ ποτὲ τις ἐκ πολέμου ἀνιόντα εἶποι—*And one shall hereafter say of him as he returns [or after he has returned].* I will here add Aristoph. Nuh. 1147:

Καὶ μοι ΤΟΝ ΥΙΟΝ, εἰ μεμάθηκε τὸν λόγον
 Ἐκεῖνον, ΕἰΦ’, δὴν ἀρτίως εἰσήγαγες :

And tell me CONCERNING your son, whether he has learnt. Kuster is wrong in saying here that υἱὸν is put for the nominative after the Attic form.” [M. C. 147, 8=149.]

1. This remark on what for distinction's sake should be called the *Accusativus de quo*, has a range of great usefulness, especially in the Attic Poets.

The following in Homer, Iliad, z. 239. is rather unique:

The wives and daughters of the Trojan soldiers crowded about Hector:—

Εἰρόμεναι παῖδας τε, κασιγνήτους τε, ἑτας τε,
 Καὶ πόσιας. “ h. e. περὶ παίδων.” Heyne.

The Attics generally use the *Accusativus de quo*, with what is technically called an *indefinite sentence* after it, as in the passage quoted above from Aristophanes.

2. But another Syntax, less noticed, may commodiously be mentioned here, the *Accusativus rei vel facti*, where the governing verb would otherwise require the genitive case.

Μεῖζόν τι χρήξεις, παῖδας ἢ σεσωμένους; Phoen. 1226.

— εὖν θνήσκοντας ἢ τετραμένους

Πύθουθε—S. Theb. 228, 9.

Do you desire a greater blessing, than that your Sons should be alive? —If you hear that any of ours are dying or wounded. Perhaps it may add some illustration to a matter not commonly remarked, if I refer to a correspondent class of expressions in the Latin language.

Spretæque injuria formæ. Æn. i.

Ob iram interfecti ab eo domini. Livy, xxi, § 2.

Injuria τοῦ formam spretam fuisse.

Iram ἔνεκα τοῦ interfectum fuisse ab eo dominum.

That is, not *injuria formæ*, not *iram domini*; which words taken alone would convey ideas very different from those intended by Virgil and Livy.

3. Nor has it been duly noticed, that the neuter pronouns in Greek are favorable to a government in the Accusative case, where the masculine or feminine would require the Genitive.

μείζον τι χρήσεις ; affords an instance immediately of what I wish to suggest ; the intelligent reader will need no farther explanation.

XI.

Φησὶν δ' εἶναι πολλῶν αγαθῶν ἀξίος ὑμῖν ὁ ποιητής.

"Αγαθῶν ἀξίος ὑμῖν is to me an unintelligible expression. Read *atris* for ἀξίος." [M. C. 257=254.] And he goes on to defend his emendation by what is plausible enough in the context of the passage, and by showing that such a Syntax of *atris* is familiar to Aristophanes

1. A very useful article might be formed under the name of *Errores Dawesiani*. I could not say of Dawes, what some one pointedly said of our great Aristarchus, but too bitterly against the "learned Theban" of Emmanuel,—“One may learn more from Bentley when he is wrong, than from Barnes when he is right.” And yet beyond a doubt, the detection of ingenious error in clever men affords instruction as well as amusement, if properly considered. The quick may learn modesty, and the slow may derive encouragement, from the very same lesson.

‘Ημῖν δ’ Ἀχιλλεύς ἀξίος τιμῆς, γύναι,
Θανῶν ὑπὲρ γῆς Ἑλλάδος κάλλιστ’ ἀνὴρ. Hecub. 313.

“Verte, *Dignus Achilles, qui a nobis honorem accipiat.*” Vide R. P. ad locum : et Elmsleium ad Acharn. 633.

————ἀροισθε
κῦδος τοῖσδε πολίταις. S. Theb. 304, 5.

Such is the happy and certain emendation of Dr. Blomfield, who supports it by Iliad. Δ. 94.

“Τλαίης κεν Μενελάω επιπροέμεν ταχὺν ἰόν;
Ἡᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἀροιο.”

A similar passage occurs in the Iliad, . 303. vid. Heyn. in loc.

2. For the benefit of those young scholars to whom this Syntax may perhaps seem strange, I shall collect instances in number and variety sufficient to render it at once familiar and clear.

1. ὥς ἀξίος εἶη θανάτου τῇ πόλει. Xenoph. Mem. ad init.
2. ἔργω μὲν ἡμῖν οἷδ’ ἔχουσι τὰ προσήκοντα σφίσιν αὐτοῖς. Funeral Oration of Plato, ad init.
3. Τρωσὶν δ’ αὖ μετόπισθε γεροῦσιον ὄρκον ἔλωμαι. Iliad. x. 119.
4. Δέξατό οἱ σκῆπτρον πατρῷον ἀφθιτον αἰεί. Ibid. B. 186.
5. Πόσσον πρίωμαι σοι τὰ χοιριῖδια ; λέγε. Acharn. 812.
6. Ὠνῆσομαι σοι. Ibid. 815.
7. Κλῦθί μοι, Αἰγιδόχοιο Διὸς τέκος ἀρτυρώνη. Iliad. E. 115.
8. Χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Αἴδαο δόμοισι. Ibid. Ψ. 179.
9. ὦ Πελίου θυγάτερ,
Χαίρουσά μοι ἐν Αἴδα δόμοισι
Τὸν ἀνάλιον οἶκον οἰκετεύεις. — Alcest. 437—9.

I would translate the last two passages thus: *Take my blessing and farewell.* In the other instances, the proper rendering will be, *at me, of me, at my hands.*

It is a mode of speaking, to which the old English and the modern Scottish afford parallels in plenty.

1. Shall we receive good at the hand of God, and shall we not receive evil? Job ii. 10.

2. Ask at Moses and the Prophets. Logan, Sermons.

3. Blithe would I battle, for the right

To ask one question at the sprite. Walter Scott, *Marmion*.

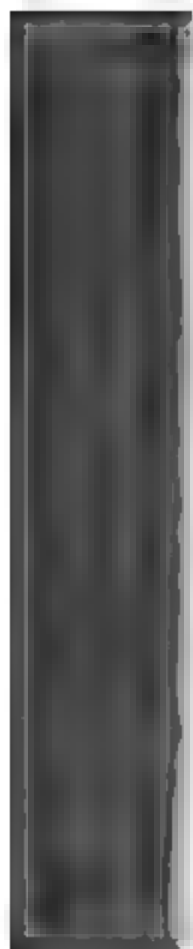
Before concluding, let me be allowed to suggest, that from what has been stated above, Brunck's translation of the passage in the *Electra* of Sophocles may derive some color and countenance of support. I am inclined to adopt it as right.

Τίτι γάρ περ' ἀν, ὦ φίλα γυνὴθλα,
 πρόσφρον ακούσαιμ' ἔπος,
 τίτι φρονέοντι κύρια ;

A Quo enim unquam, cara progenies, audire possim aliquod conveniens
 mihi ?

[*Mus. Crit.* No. 4, pp. 519—535.]

THE END.



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